THE HISTORY OF Monastical Conventions, AND Military Institutions With a SURVEY of the COURT of *ROME*.

OR,

A Description of the Religious and Military Orders in *Europe*, *Asia* and *Africa*, for above twelve hundred years, being a brief Account of of their Institution, Confirmation, Rules, Habits, and manner of Living; the Qualification of their Institutors, and the time of their respective Institutions, extending to either Sex, &c. Together with a Survey of the Court of *Rome*, &c. in all the Great Offices, and Officers Ecclesiastical and Civil dependant thereon; as also the Ceremonies of the Consistories, Conclave and those that have been used in the Creation of Cardinals; Election of the High-Bishop or Pope, and his Triumphant Coronation Procession, and that of his taking Possession of the *Lateran* Church in *Rome*; with what is observed in his Sickness, and the manner of Solemnizing his Funeral Obsequies; with many other things worthy of Note, according to what has been recorded by Candid Authors of divers Nations, and faithfully Collected

By *F. S.*

LICENSED *May* 11. 1686.

London, Printed for *H. Rhodes* next door to the *Swan-Tavern* near *Bride-Lane* in *Fleet-street*. 1686.

The aspect of a monastical Life and Pilgramage

Jerusalem taken by the Christians Anno 1099

The Pontifical prosecession to the Lateran Church

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THE EPISTLE TO THE READER.

READER, *in the following Treatise you will find the Cause and Original of a Monastick Life, referring to either Sex,* viz. *as well of Nuns as Eremites, Monks and Friers,* &c. *of divers Orders and Institutions, with the Motives that induced their Founders to such Pious and Charitable Undertakings, and the Time of their Institution; the account of their Progress, Encouragement, Increase and Decay for upwards of* 1200 *years: Also the Rules and*

Habits prescribed to the several Orders, and the Regulation of the Monasteries and Covents, as they are warranted by Authors, the truth of whose Testimony has not been reduced under the least scruple or imagination of Falsity or Partiality; in taking a Survey of which, you will not only find what Progress Religion made in the World, since its marvellous light removed the shadows of Ignorance and Atheism; but many other remarkable things, affording much variety. To these Orders, properly termed Religious, because devoted to Religious Worship, and the propagation of the Christian Religion; I have added others, viz. Military Orders of Knighthood, which have been, and are at present in the Christian World, with the Time of their Institution, the Countries they were erected in, their Habit, Badges, Collars, And the names of those Kings, Princes, and Noble-men, who erected them mostly for the defence of the Christian Cause; as well in the Holy

Holy Land, as in Europe *and* Africa; *nor were they, when the Infidels, like a deluge, ſought to carry all before them, a little ſerviceable, as appeared by the Valour and Conduct of ſome of them againſt the Sultans of* Egypt *in* Paleſtine; *and others by Eclipſing the Turkiſh Moons with blood at the famous Sieges of* Rhodes, Candia, *&c. To theſe I have added a Survey of the Court and City of* Rome, *in all its great Offices, Places of Honour and Eminency, from the Pontifical Chair, to the Inferior Officers, Eccleſiaſtical and Civil; with the Conſiſtorial Order and Proceedings in the Conclave Election of a Pope to fill the empty Throne, and what is Obſervable and Remarkable on that occaſion, and in the ſplendid Proceſſion to the* Lateran *Church; the manner of Benediction, Creation of Cardinals, and many other things very Remarkable; in which is deſcribed the Magnificence and Splendor of that great Court and City, as it has been faithfully delivered, and*

what may be very much serviceable to Readers, or Writers of History, or other matters that any way concern the affairs of either, or border on things of this nature. And thus much I thought fit briefly to lay down, as well for the Pleasure and Instruction of the Curious, as to prevent Mistakes or Misconstructions in the Ignorant, who generally are abused by Misrepresentations: And hoping this Candid Undertaking may please some, and give offence to none, Reader, I remain yours to oblige you in what I may.

J. S.

THE

The Introduction, &c.

IN the dawn of the Goſpel, when as St. *John* obſerves in his *Apocalypſe*, *The woman had given her the wings of an Eagle to fly into the Wilderneſs, from the the face of the Dragon, who caſt out a flood of water to carry her away:* When the Primitive Chriſtians, to avoid the perſecutions ſtirred up againſt them by the Prince of Darkneſs, in the Reigns of the Heathen Emperors, fled into Mountains, Woods, Caves, and ſolitary places, there to injoy (though in the greateſt external Poverty) that Religion in the freedom of its exerciſe, which they valued infinitely beyond the Pomp and Glory of the Univerſe, as knowing their bleſſed *Redeemer lived*, and that he would not fail to Crown their Labour in the end *with Life and Immortality*, with a *Crown of Glory that will never fade:* Then it was, that many Devout Chriſtians, being wonderfully taken with ſuch Solitude, altogether

together weaned themſelves from the world, and deſpiſing its vanities, choſe to live and dye in the privacy of their Retirements; for the ſupport of whom, Nature, or rather the more immediate hand of Providence, by unexpected ways, produced the food whereby they did ſubſiſt; and theſe from the Deſarts and obſcure Places, where they choſe to reſide, as alſo their ſingleneſs of Life, were called *Eremites*, or *Monachies*, held by the Church in high eſteem for their Piety and Devotion; and of theſe in the Primitive Times *Paul*, *Hillarian*, *Baſil*, and *Hierom* were note-worthy, who lived in that Eſtate, and were imitated by others, no leſs devout than themſelves: But when the Church had Peace, eſpecially under the happy Reign of *Conſtantine* the Great, and many of thoſe Emperors that ſucceeded him in the *Eaſtern* and *Weſtern* Empires; thoſe that were ſcattered in ſolitary places, that they might be at hand to proclaim the Goſpel-Truths to thoſe, who as then *ſat in darkneſs*, or but dimly beheld its *marvellous Light*, choſe to change their Hutts and Caves for convenient places in populous Towns and Cities, where they lived together in a poor, but contented Eſtate; having all things

in

in common amongſt themſelves; and from thence the places in which they choſe to reſide, were called Monaſteries, Convents or Cloiſters. Nor was it long, e're by their good example, in a devout way of living, the number was increaſed; nor were there wanting devout Women, who, as we may properly term it, left the world, that is, the enjoyment of worldly things, and voluntarily choſe to live in ſuch retirements; and from their recluſe manner of living and ſingleneſs of life, were called *Nonnæ* or Nuns, or as ſome will have it from the *Egyptian* word *Nonnus*, and were further diſtinguiſhed by the name of *Moniales*, from whence the word Monaſtery ſeemeth to be derived. Great indeed was their Devotion, inſomuch that increaſing in holy zeal, and a fervent deſire of heavenly things, they procured to themſelves the name of *Sanctimoniales*; and from theſe good beginings the ſeveral holy Orders ſprung, and were (as the Church increaſed, and ſpread her ſilver Wings of Peace, to ſhadow her Children from the heat of perſecution) at divers times conſtituted and confirmed; of whoſe ſeveral Riſes and Progreſſes I intend to ſpeak, that thoſe who are unacquainted therewith,

with may be fully satisfied, and Mistakes or Misrepresentations rectified and avoided: That at one view much of this nature past and present, may impartially be surveyed, without offending any by augmenting or extenuating. And so take them briefly in order, as they are warranted on the credit of such Authors, as have been curious in the search and inquiry of those things, and left them to our consideration as undoubted Truths; as also what relates to the Offices and Ceremonies of the Court of *Rome*, &c.

CHAP.

CHAP. I.

A Diſcourſe of divers Religious Orders, Inſtituted and Eſtabliſhed in the Primitive Times, &c. *as the* Thabeneſii, *the Monks of St.* Baſil *and St.* Hierom, *&c. with the Rules preſcribed for their manner of Living, and ſtrictneſs of Life, their Tenents, management of Affairs, Habit,* &c.

CHriſtianity prevailing, and in ſpite of Oppoſition, mounting like the victorious Palm under weight and oppreſſion; the Church that before was bleſſed with Internal Peace, found the like External Bleſſing, under that glorious Chriſtian Emperor, *Conſtantine* the Great; and not only Peace, but Incouragement, inſomuch that Piety and Learning began more and more to flouriſh, and a ſetled Method and Order in Eccleſiaſtical matters to be regularly obſerved; which in the days of Perſecution, could not be brought to perfection, all the ſtrict Profeſſors being forced to live in Caves and Deſarts like Eremites, or fly from

from one place to another, to avoid the Sword or Flames: So that the first well setled Orders we read of, were called *Thabennesii*, from the Isle of *Thabenna*, in the Province of *Thebais*, the place of their Abode; and these were established by one *Pachomius* an Eremite, who in the Reign of *Constantius*, Son to *Constantine* the Great, convened divers Religious Men, and giving them the Title or Stile of Monks, prescribed the following Rules, *viz.* That they should cohabit or live together in one House, in which House were divers little Cells, every Cell allotted for three persons; yet that they should eat together in common, at a Table placed in the Hall for that purpose, eating or abstaining being otherwise left to their discretion. That they must take their repose in Chairs, and not in Beds; the Cloaths that were allotted them were made of Goat-skins, which they put not off, unless when they received the Blessed Sacrament: Hoods they likewise had, with which they covered their faces, and in their eating were injoyned silence, and to be intent upon what they were about: Prayers were likewise enjoined them twelve times a day, as also in the Evening, and in the Night, a

Psalm

Psalm going before each Prayer: Their Cells, or as some will have it, their Orders were twenty four; and in this manner they lived up to the strictness of their Profession in honest Demeanor and Piety, which stirred up and incited others to imitate them. Nor was St. *Basil* Presbyter of *Cæsarea* in *Cappadocia* slow in erecting, or causing to be erected, places for Religious Worship, and giving Instructions to those that had betaken themselves to such places: For being molested by *Eusebius* his Bishop, lest they contending, any trouble might be raised to the Church, or occasion of scandal given to the enemies of the Gospel; he withdrew himself to a Monastery in *Pontus*, and sent his invitation to such as had chosen to dwell in Caves, or other the like Retirements, to leave those Solitudes and come to him: When getting together a competent number, he prescribed them Rules under ninety five Heads, and were by most of the *Eastern* Monks embraced, *&c.* the which by reason they tend to Piety, and the settlement of a good Living, I think not amiss to repeat.

As first, They were enjoyned to love God with all their hearts, soul and strength, and their Neighbour as themselves.

ſelves. 2. To ground and fix the love of God upon his Glory, Power and Excellency, as he is in himſelf, and on his Bounty, Goodneſs, and Mercy towards us. 3. That the love of our Neighbour be founded upon the Will and Commandment of God, and on his Love towards us who were his enemies. 4. That they ſhould live together for the ſake of mutual Help, Comfort, Inſtruction, Exerciſe of Virtue, Efficacy of Prayer, and ſecurity from danger. 5. That they ſhould renounce and forſake the Pleaſures and Vanities of the world. 6. That they ſhould diſpoſe of their wealth to the poor and needy. 7. That none, without trial, be admitted into their Fraternity. 8. That Children, with the conſent of their Parents, may be admitted. 9. That they ſhould endeavour to be temperate in all things, as well in Diet as Behaviour. 10. That meaſures be ſet down for their eating and drinking. 11. That none ſtrive for Superiority at the Table, or elſewhere. 12. That their Apparel be plane and decent, that they girded them with a girdle. 13. That they walk not after their own Senſuality, but ſquare their Actions by the word of God. 14. That next to God they be obedient to their Superiors.

periors. 13. That they ſhould ſerve God with upright hearts, and all ſerventneſs of affection. 16. That he who ſhould be their Governor, conſider he is God's Miniſter, and be careful and tender over his charge. 17. That at firſt he reprove the Offendors with meekneſs and gentleneſs; but if they prove obſtinate, and will not be reclaimed, then he is to account them as *Heathens* and *Publicans*, &c. 18. That he ſuffer not the leaſt offence to paſs unreproved. 19. That Repentance be ſincerely performed. 20. That it be accompanied with good works. 21. And with Confeſſion. 22. That if any perſon relapſe, he muſt uſe more ſincerity in his Repentance than before. 23. Let him who reproves be as a Father, or a Phyſitian, and the reproved perſons, as Sons and Patients. 24. That no man be obſtinate, or ſeek to excuſe, or juſtifie himſelf in any evil courſe or undertaking. 25. That amongſt them all things be Common. 26. That men of Eſtates render to their Kindred what is their due, and the remainder to the poor. 27. That none that are entred, return to their Parents houſes, unleſs to give them Inſtructions, and that to be done by the permiſſion of their Superiors. 28. Through

which

which none muſt give way for their minds to wander after vanity. 29. That to avoid idle and ſinful Dreams, they apply themſelves to meditation on the Law and Word of God. 30. That with the ſame affection our bleſſed Saviour waſhed his Diſciples feet, the ſtronger ought to aſſiſt the weak and infirm in ſickneſs, and on ſundry other occaſions. 31. That they ſhould love one another, as Chriſt loved us. 32. That their ſpeech be not vain or idle, but edifying and ſuitable on all occaſions. 33. That they ſhould by no means upbraid one another, or any other perſon. 34. That whoever defames, or patiently hears his Brother defamed, be Excommunicated. 35. That they give not way to Malice or Anger. 36. That they ſet their affections on Heavenly and not on Earthly Things. 37. That they neither rejoice nor ſorrow, but when they ſee God honoured or diſhonoured. 38. That they take heed and beware of worldly Cares, and too much Security. 39. That whatever they do, may be done to the glory of God. 40. That they beware of Pride. 41. That by having a low eſteem of themſelves, they may learn Humility. 42. That they may be obedient, and ready

dy to help and ſerve each other. 43. That no man give occaſion of ſcandal or offence to his Brother. 44. That every one do his duty with chearfulneſs, that reconciliation may be made where it is wanting. 45. That they judge not, leaſt they be judged. 46. That they be truly zealous againſt ſin. 47. That no man do his own will, or ought without leave, ſeeing Chriſt came to do the will of his Father. 48. That they be thankful to God, who has made them capable of partaking with the Saints in light. 49. That they in their duty inſtruct no Vices. 50. That they debar no man from entring their Convent upon trial, nor give them any offence. 51. That in their faſting, they uſe Moderation and Devotion. 52. That none ſcorn to wear a Garment that is given him, though old. 53. That every one obſerve the due hour for repaſt or eating. 54. That they give their Alms with due conſideration, but eſpecially according to the diſcretion of the Superior. 55. That the elder inſtructing the younger, perform it with reverence, and that none preſume to break the Orders of the Monaſtery. 56. That they ſhould be careful of the Utenſils, and other neceſſaries, appertaining to the Monaſtery. 57. If any one be neceſſarily

detained.

detained from Prayer in publick, and sing-
ing, that then he prayes to God with his
heart. 58. That they be reverent and
devout in their Prayer, not suffering their
Eyes to wander. 59. That the Stewards
and other Officers be prudent, faithful
and frugal. 60. That the Rewards on
all occasions be proportioned to the
works. 61. That he who returns to God by
Repentance, must weep and be sorry for
his misdoings, and be in hatred with his
former actions. 62. That none should
be dismayed, seeing they have nothing
to give to the poor, because they have
left all to follow Christ. 63. That they
must not be silent, or wink at Offences,
but reprove them. 64. They should ne-
ver be without compunction and care, see-
ing the remainder of sin is in them.
65. That they endeavour to be poor in
spirit, which is to forgoe all for the love
of God. 66. That they continue in well
doing to their lives end. 67. That though
in respect of themselves, they ought not
to be solicitous what to eat or drink; yet
that they may be helpful to others, they
ought to labour with their hands. 68. That
they are not desirous of meat and drink
out of season. 69. That in token of hu-
mility they wear Sack-cloth, and speak
with

with moderation, expreſſing therein neither Shame nor Confidence. 70. That the Euchariſt be received with Reverence, Fear, and Faith. 71. That they obſerve when it is convenient to ſpeak, and when to be ſilent. 72. That they have ever the the fear of God before their Eyes, ſhuning the broad way, and chuſing the narrow. 73. That they avoid Covetouſneſs and Vain-glory, as alſo Gayety in apparel. 74. That they abſtain from the defilement of the fleſh, and endeavour to be pure in heart. 75. That they hate ſin, and make Gods Law their delight. 76. That they try and expreſs their love to God by their thankfulneſs to him, their obedience to his Commandments, their love to their Neighbour, in proſperity and adverſity. 77. That they ſhould imitate Chriſt in loving their enemies. 78. That they ſhould be angry, but not ſo as to ſin, and ſuffer without reſiſtance, or fly from the perſecution. 79. That they labour for the peace of Conſcience. 80. That none be puffed up with a conceit of his own worth, brag thereof, or glory therein. 81. That they implore true Wiſdom of God, acknowledging him the Author of all good. 82. That they ſtudy to know, what it is to be good and holy.

holy. 83. That they visit no Women, but in company, and that by permission, and for Edification, thereby to avoid offence. 84. That reproof be moved with Gentleness, none relying on his own judgment. 85. That they patiently bear each others infirmities. 86. That they pray against Temptation. 87. That what they do they do advisedly, and with mature deliberation. 88. That the Alms be delivered by the hand of him to whom the charge is committed. 89. That they labour not for Faith without Charity, nor hide the Talent that is given them to improve. 90. That they distinguish between Fury, which is to be accounted sin, and the just Indignation against sin. 91. That Satan has no absolute power to oblige a man to sin, without his own consent and yielding. 92. If any man be desirous to enter into the Monastery, and be in debt, he ought first to satisfie his Creditors, if he be able. 93. That when any of that Monastery confesses a Nun or Recluse, he ought to do it with decency in the presence of the Abbess. 94. That if the Temptation to prevent a Good Work be strong, they ought to desist till they have prevailed against it. 95. That they rely not on their own wisdom nor strength, but upon God in all

all emergences, and on all occaſions. Thus St. *Baſil* enjoyned this Holy Order, as they more largely appear in his Works, which were religiouſly and devoutly obſerved; and indeed contain in them the whole Body of the Chriſtian Religion. As to the principal Heads propoſed, and what therein may appear ceremonious, was enjoyned, no doubt, for Decency, and the better regulating the affairs of the Monaſticks, whoſe tenents were much to be commended: Nay, following the example of St. *Paul*, they laboured with their own hands, and became ſo induſtrious, that their Monaſtery was called *the place of Exerciſe*, and they the *Exerciſers*, as *Hoſpinian* out of *Budæus* obſerves; as for the Garments enjoyned them, they were white, plain and decent.

Subſequent to theſe, St. *Hierom*, after he had lived with divers of his Followers in the Deſart of *Syria*, to avoid his ſeeing thoſe vices, in thoſe that made an external profeſſion of Chriſtianity, which he could not redreſs, betook himſelf, with his Company, to a Monaſtery in *Syria*, founded by a Noble *Roman* Lady, near the Stable in *Bethlehem*, where our Bleſſed Saviour was born. There he and his

his Companions lived divers years, spend-
ing the time in Devotion and Meditation
Writing and Instructing those that came
to him in the knowledge of the Gospel
Truths, so that his fame, for Piety, and
Learning, spreading abroad, many No-
ble Youths came and were instructed by
him. As for the Monks of his Order
they were accounted very devout, and
distinguished from others, by wearing
Swart or Brown coloured Garments, hav-
ing a plaited Cloak over their Coat,
a Leathern Girdle with which they
girded themselves, as also wooden
Shoes; they were called *Hieronimians*
and flourished after his death, who chan-
ged this life for one more Glorious, in the
91 year of his Age, and of Christ 421.

There was likewise an Order of Ere-
mites of St. *Hierom*, instituted by *Charles*
Granellus, a *Florentine*, about the year of
Christ 1365. which flourished chiefly in
Italy and *Spain*, procuring, by their Pie-
ty and Industry, large Revenues from
Charitable Benefactors, *&c.*

CHAP.

CHAP. II.

A Diſcourſe of the Religious Orders of Monks, or Canons-Regular, and Eremits Inſtituted by St. Auguſtin; *their Habit, manner of Living,* &c. *with the Opinion of ſome in relation to the Monks,* &c. *Shaving their Crowns. A Diſcourſe in general of Religious Orders, and their ſtrict Obſervance.*

ST. *Auguſtin*, that great Pillar of the Church, being miraculouſly Converted and withdrawn from the debaucheries of his Youth, thought with St. *Paul*, that he ought to labour more abundantly for his former remiſsneſs, and therefore bent his Study to do what might moſt tend to the Converſion of Souls; wherefore being made Biſhop of *Hippo* in *Africa*, he founded a Monaſtery within the Church, where himſelf reſided with many Learned men as in a College, ſending, as he ſaw occaſion, divers Learned men from thence to Preach the Goſpel, and perſwade the people to renounce thoſe Errors, or erroneous Opinions that had been Impoſed upon them, or Inſtill'd into them by Falſe-Teachers: And to him is attributed

tributed the Institution of three Orders, *viz.* Eremites, Monks, and Canons-Regular. Yet Authors give but a very slender account of the two first, though many have since professed to live after his Rules: As the *Scopetini*, instituted by *Stephen*, and *James* of *Sena*, and confirmed by *Gregory*, the Eleventh Bishop of *Rome*, *Anno* 1408. The *Trisenarii*, otherwise called *Lateranenses*, who had their beginning in the Province of *Hetruria* near *Luca*, and confirmed by *Eugenius*, the Fourth Bishop of *Rome*. The Order of St. *George* in *Alga*, instituted by *Laurentius Justinianus* at *Venice*, *Anno* 1407. and ratified by *John* the 22 Bishop of *Rome*, who are habited in Blew, with many others, of whom I shall have occasion to speak hereafter.

The Habit of the *Canons-Regular* is a white Cloath Coat open before, reaching down to their Feet, and girded to their Body; over it they wear a White Surplice reaching to their Knees, and over that a short Black Cloak not exceeding their Elbows, with a Hood fastned to it, having their Crowns shaven like Fryers: When they go abroad they wear a broad Hat, or a black cornered Cap.

After the Example of the Canons-Monastical

naſtical, were other Canons erected, ſtiled Eccleſiaſtical Canons, who had no Abbot, but were governed by their Biſhop. Theſe had ſtill their reſidence near the Cathedral Church, which was frequently called *Monaſtery*, and whilſt they lived up to the ſtrictneſs of their Order, were called *Regular*; but intereſſing themſelves in worldly buſineſs, the word *Regular* was changed to *Secular*, as *Volateran* will have it. That there were Monaſteries of the Order in *Europe* 4555. though now there are many of them converted to other uſes, for of 700. which he affirms to have been in *Italy*, not 70 are extant, or at leaſt that are in poſſeſſion. He further adds, that out of this Order have ſprung 30. Popes, and 300. Cardinals.

As for the Order of *Eremites*, the account in ſhort is, that they wore a Black Coat, with a Hood of the ſame colour, having underneath it a little White Coat, with a Girdle of Leather, at the end of which was a Buckle of Horn. As yet Shaving was not generally uſed, eſpecially that of the Beard, though ſome will have it, that many in the Primitive Times did imitate St. *Peter* therein, who being ſhaven by the *Gentiles* at *Antioch*,

gloryed in what they accounted a Shame and despight: though *Bellarmine* and others seem to refer it to a Decree of the Fourth Council of *Toledo*, *Anno Christi* 631. But the matter in this case being of no considerable weight or moment, I shall wave it, and give the Opinions of some, why Monks and Clerks are shaven amongst Christians on the top of the Head; and they hold it as the sence of those that injoyned it, *viz.* That the hair hanging round their Heads like a Circle, should put them in mind of the Crown of Thorns, worn by our blessed Saviour, and to resemble it. To intimate, That Christ's Priests are Spiritual Kings: That by shaving of the Hair they signifie the laying aside all superfluity of the flesh, and sinful lusts: That by the nakedness of the Crown of the Head, is shewed the mind ought to be free for contemplation, as also purity and simplisity of Life, to shew their repentance and conversion, for such were commanded to cut their Hair before they were again admitted into the Church: And further, that in the Primitive times the Christian Monks cut their Hair to distinguish them from the Jewish *Nazarites*, who wore long Hair, as *Moses* did a Veil, to signi-

fie

ſie the Myſtery of Redemption was not yet revealed: That they cut their Hair likewiſe to ſhew their Contempt of the world, and of thoſe effeminate men who gloryed in long Hair, as an Ornament of Pride.

As for the ſhaving of the Beard, it is held to be done, that they might look ſmooth like Children, and Angels, who are always repreſented youthful; and by this is meant that they ſhould be harmleſs and free from malice as the firſt, and innocent as the latter. Theſe are the Opinions of ſome who have undertaken to give the ſence of the firſt Practiſers, with much more to the ſame purpoſe, which is probable enough, though whether ſo or otherways I ſhall not undertake to determine.

Having ſpoken ſomewhat in particular as to the Religious Orders in the Primitive Times, I ſhall now proceed, for brevities ſake, to ſpeak in general, relating to their Exerciſe and Inſtitution, *viz.* They laboured upon ſeveral occaſions, Eat and Drank moderately, went decent in Apparel, Faſted and Prayed often, poſſeſſed their Goods (ſuch as they had) in common, Preached, Meditated, read the Scriptures, ſtudied Mo-

deſty, Obedience, Temperance, Humility and Silence. They were divided into Tens and Hundreds, every nine having their *Decurio* or Tenth man, every hundred their *Centurio*, to whom the *Decurio's* were ſubject. They lay in diſtinct Beds, and at the ninth hour went to hear Sermons, and to Sing. At the Table they ſat ſilent, and for the moſt part contented themſelves with Bread, Herbs, and Salt; Wine was only permitted to thoſe that were ſtricken in years. In the Night-time they had their ſet hours of Prayer; Dining only in the Summer time without any Supper. Their Chief Governor they called their Father, and Abbot in the *Syriack*; he generally being a man of great Learning, and Eminent for an Exemplary Life. They wore Hoods and Girdles, went with Staves, and Scrips of Goat-Skins: and ſome again, eſpecially thoſe in *Egypt*, wore no Shoes, they ſerved one another by turns, and knew their places, humbling themſelves by waſhing each others Feet, ever moſt devoutly obſerving the Sixth, Ninth, and Third hour for Prayer: Nor were they admitted till they had given Ten days attendance without the Gate, and patiently ſuffered the Indignities and Reproaches

proaches of the Gentiles; then the Abbot read them a Lecture of *Humility*, *Patience*, *Obedience*, *Sobriety*, *Submiſſion*, *Mortification*, *Self-denial*, and *Confeſsion* of their *Infirmities*, then they received the Habit, and remained a whole year under the ſtricteſt Diſcipline. And if a diſlike in that ſpace hapned on either ſide, they had free leave to take the Cloaths they brought, and depart: No Offences were connived at, but on the contrary puniſhed with publick Humiliation, the offender after having acknowledged his Tranſgreſſion, lying flat on the ground till the Abbot commanded him to riſe; this was the puniſhment of ſmall Offences, but for greater, greater puniſhments were awarded, as Stripes and Expulſion. At the Table (to be taken off from idle Talk and vain Imaginations) they were to attend to ſuch portions of Scripture as were appointed to be read, that ſo their minds might be fed as well as their Bodies. The ſubjection of thoſe Primitive Monaſterys, was in chief to the Biſhop of the Dioceſs wherein they were ſcituate, nor could they go abroad, or any exceed their bounds without his leave. And thus they lived in a happy contented eſtate, deſpiſing worldly vanities in expectation of

being rewarded in the world to come with lasting Joys, which this cannot afford.

CHAP. III.

A Discourse of the Institution of Nuns, and their Monasteries; what they Profess, and how Received. The manner of Consecration of Monks and Nuns in the Primitive times, and how they were Received.

THat Women were no less devout than Men in the Primitive Times, it is wonderfully apparent, not only in Holy Writ, but in the writing of the Fathers. Nor amongst others can we be ignorant of the memories of *Eustochium*, *Marcella*, *Sophronia*, *Principia*, and *Paula*, who vowing Chastity, and a contempt of worldly things, betook themselves to a retired Life, and in hopes to gain an immortal weight of Glory, left their Parents, Riches, and large Possessions, though in those times they were not kept to strictness, but might return if they saw convenient; but most of them being ravished with the contemplation of Holy Things, renounced all Converse, unless with

with such as were their Companions, and still imployed themselves in Holy Duties, and Works of Compassion and Charity.

The first Nunnerys we find in the Writings of the Fathers, that could be termed a Settlement for Religious Women, were founded in the Reign of *Constantine* the Great, when God gave his Church peace. For in the storm of Persecution, the Condition of the Christians was uncertain, their places of Religious Worship obscure, and remote from Cities and Towns, nay in Caves and Desarts, as I have already spoken: And Religious Women for fear of being ravished in despite, by the enemies of the Gospel, rarely made a publick Profession of Chastity: But when they found they might do it with safeguard of their Honour, they made it their Glory, and though born of Noble Parentage, they applyed themselves in their recluses and retirements to study *Modesty*, *Frugality*, *Patience*, *Obedience*, *Submission*, *Silence*, and were enjoyned to go plain and neat in apparel; not to converse with men, nor to walk alone; not to Bathe, unless their Feet and Hands; to Pray and Fast often; to wash poor Peoples Feet in to-

ken of Humility; not to be idle, but rather Sing, Pray, Read, Hear, or perform ſome curious Work with the Nedle, or otherwiſe. They were prohibited ſhaving by the Council of *Gangra. Can.* 17. Though ſome of the Nuns in *Egypt* did cut their Hair; And in the Reign of *Jovinian*, becauſe the luſtful *Donatiſts* defloured divers Nuns, it was made Capital for any man to marry or ſolicit a Nun, and ſuch married Couples were excommunicated by the Church, had perpetual Impriſonment, or were put to Death by the Civil Magiſtrate, and the Marriage abſolutely diſannulled.

As for the Conſecration of Monks in the Primitive Times; The Monk after Prayers and Exhortation made by the Prieſt, was ſigned with the Sign of the Croſs, and his Hair Cut or Shaven, and being ſtripped, the Monaſtical Habit put upon him, and with other holy Men preſent, was made partaker of the Divine Myſteries.

As for Nuns they were uſually Conſecrated by the Biſhop or Prieſt, who covered them with a *Veil*, the Abbeſs or Abbotess upon pain of Excommunication not daring to attempt it. Twenty five years of age were the years of Diſcretion,

cretion, then held for a Virgin to be *Veiled*, but now Twelve is accounted a ſufficient number. The days for receiving the Veil and Conſecration, were *Epiphany* and *Euſter Eve*, or the Feſtival Days of the Apoſtles, unleſs in caſe of death, and then the Virgin to be Conſecrated, was uſually preſented to the Biſhop in her Nuns Attire, ſtanding at the Altar, with Muſique and burning Tapers, when putting on the Veil he uſed to expreſs theſe words, *viz. Behold, Daughter, and forget thy People, and thy Fathers Houſe, that the King may take pleaſure in thy Beauty*, to which the people ſaying *Amen*, the Veil is caſt over her, and the Religious Women and Virgins preſent Kiſs and Embrace her; after which the Biſhop bleſſing her, and praying for her, ſhe departs to her place, to be inſtructed by her Seniors in good Works. And thus much may ſuffice as to the Primitive Times, *&c.* Primitive we may call them, becauſe Chriſtianity was then in a manner in its Infancy, and the ſplendor of the Viſible Church, though in Devotion great, was not ſo Apparent or Conſpicuous as it afterward was by its increaſe of Riches, Power, and the multiplying of Religious

Orders,

Orders. Wherefore to come nearer to our times, I ſhall in the next place give you an account of the Original and Progreſs of the *Benedictine Monks*, or Monks of the Order of St. *Benedict* or *Benet*, and what other Orders ſprung from them, *&c.*

CHAP. IV.

A View of the Order of the Benedictine Monks, *their Inſtitution and manner of Living, and Habit: The Rules enjoyned them by St.* Benet, *and the Council of* Aquiſgran *or* Aix, *with what relates to the Nuns of that Order, and what to their Superiors,* &c.

Benedict, or *Benet*, being born in *Umbra*, a Province or Country in *Italy*, gave himſelf much to the Contemplation of Holy Things; and not having ſuch opportunity as he deſired in popular places, by reaſon of the continual Wars and Tumults, he withdrew himſelf into the Deſarts, where he remained not ſo ſecretly, but he was found out and followed by multitudes of people, which made him leave his Solitude, and go to *Caſſinium*, an ancient Town, and there it

was

was he prescribed Laws or Rules to his Followers under the stile of Monks, and is reported to have Founded twelve Monasteries, placing over them twelve Abbots that had been his Disciples and Followers. And at *Cassinium* the principal Monastery, which was indowed by *Turtullius* a *Roman* Patrician, *Equitius* a Senator, and others who followed their Example, with Castles, Villages, and Lands to a great Revenue: And so successful was this Order, that in a short time it spread it self all over *Germany*, *France*, *Spain*, *Sicily*, *England*, and other Countrys. In *France* the first Monastery was founded near *Orleance* by *Maurus*, Son to *Equitius* the Senator, who was of the *Benedictine* Order, consisting of 140 Brothers, that Number not to be lessened or increased. *Placidus*, Son to *Turtullius* the Patrician, founded another in *Sicily*; and *Benedict* by the assistance of *Leobardus* founded one in *Alsatia* near *Strasburg*; he planted a Monastery likewise near the *Latteran* Church in *Rome*, in the time of *Pelagius*. And by *Donatus*, a *Benedictine* Convent was erected in *Spain*, in or near the year of Christ 590. And by the Encouragement and Countenance of *Augustine* Arch-Bishop of *Canterbury*,

terbury this Order began to ſpread in *England*, *Anno* 596. as it did in *Germany*, *Anno* 545. by the Influence of *Boniface* Biſhop of *Mentz*, who gave great incouragement to thoſe of the Order. But in proceſs of time theſe Benedictines divided themſelves into divers Branches or Sects, *viz.* the *Cluniacenſes* Ordained and Promulged by *Otho*, an Abbot in *Burgundia*; on whom *William*, Dean of *Aquitain*, beſtowed a Village named *Maſtick*, *Anno* 916. The *Camalduenſes* were erected on the top of the *Appenine* Hills by *Romoaldus* a Benedictine: And thoſe called *Vallisumbrenſes*, from *Villis Umbroſa* the place of their Seituation, were erected by a *Florentine* named *Gaulbertus*, *Anno* 1060. The *Montelinetenſes* were erected by *Bernard Ptolomeus* at *Scienna* in *Tuſcany*, *Anno* 1047. The *Grandimontenſes* were erected much about the ſame time by *Stephen*, a Noble French man. The *Ciſtertians*, who derive their denomination from *Ciſtertium* in *Burgundy*, were not long after erected by *Robert* Abbot of *Moliſmenia*; and of this Order was St. *Bernard* who was Abbot of *Clarævalis*, about the year of Chriſt 1098. and from him, in proceſs of time, his Monks were called Bernardines, though they are the ſame with

with the Ciſtertians, ſaving the Bernardines wear a Black Gown over a White Coat, and the other White Garments only. The *Celeſtini*, deriving their Denomination from Pope *Celeſtine* the Fifth, were founded by him, and by *Gregory* the Tenth confirmed in the General Council held at *Lyons* in *France*.

Theſe were, as I have ſaid, the branches of the Benedictine Order, moſtly following the ſame Rules, yet differed in the Colour of their Garment, for the Camalduenſes, Montelinetenſes, and Ciſtertians wear White, whilſt the Monks called Valiſumbroſa or Shadow-Valley wear Purple, the Celeſtines Skie Colour or Blew, and the Grandimontenſes a Black Cloak over a Coat of Mail.

As for *Benet* or *Benedict*, he may be properly termed the Author or Founder of each reſpective Religious Order, or the dependent Orders from his time, till the Dominicans and Mendicants took place: So that *Trithemius* in the Fourth Chapter of his Fourth Book, reckons no leſs than fifteen thouſand Abbies, which produced a number of Learned men, as Cardinals, Arch-Biſhops, and Biſhops, *&c.* As for the Gregorian

Order,

Order, it was a branch of the Benedictines, *Gregory* the Great being a Monk of that Order; who, after the deceaſe of his Father, erected ſix Monaſteries in the Iſle of *Sicily*, and turned his own Houſe in *Rome* into a Monaſtery, dedicating it to St. *Andrew*, aſcribing to his Monks, or the Perſons by him convened, the Rules of St *Benet*, which in general were to be obedient to their Superiors, obſerve the appointed and ſeaſonable Times for Divine Worſhip, to be induſtrious in ſuch matters as were enjoined them, and to live in Brotherly Love and Kindneſs one towards another, and in particular much the ſame that was enjoyned by St. *Baſil* before recited. Decency and ſtrictneſs in all Affairs, eſpecially in thoſe of Importance, being neceſſarily required; and briefly what follows as to Religious Rules relating to this Order, were preſcribed and approved by the ſecond General Council of *Aquiſgran* or *Aix*, in the 816. year after Chriſt; which was,

That the Lay-men or Secular Prieſts ſhould not be received into the Monaſteries, unleſs they would become Monks. That the Monks take an Oath, that in

pre-

Preparation week they take nothing but Water and Bread. That before they go to ſleep the Prior ſprinkle them with Holy Water, and that of their Alms the tenth part be given to the Poor. That without the Priors leave they bathe not themſelves, and that they ſing pecular Pſalms for the Dead. That they bow not their Knees, nor Faſt, but that they ſee in the Ember week they do it; as likewiſe on the Eves of the Apoſtles. That in caſe of neceſſity the Brothers ſupport themſelves with Staves, and when any Theft happens amongſt them that cannot be diſcovered readily, that then they be ſuſpended from Supper until the Criminal confeſs the Fact. That at *Chriſtmas* and *Eaſter*, for the ſpace of eight days, thoſe that are ſo minded may feed on the fleſh of Fowl, and that they learn their Rules by heart. That in the Mills, Kitchen, and in other neceſſary Offices, they obſerve at ſeaſonable times to work with their own hands. That in caſe of Offence, the Offendor proſtrate himſelf before the Prior or Abbot, and in humility acknowledge his Offence; and that they refrain to Kiſs or Salute Women. That they waſh in *Lent* each

others

others Feet; and that the Abbot, at the receiving the Lords Supper, Waſh and Kiſs the Feet of the Monks: That it be obſerved at *Chriſtmas*, *Eaſter*, and in *Whitſon* Week Diſcourſes be refrained in the Cloiſter, and that they give themſelves up to the hearing of Sacred Things. That the Abbot exceed not the proportion of his Monks in Eating, Drinking, Lodging, Cloathing, and Sleeping; that he ramble not oft abroad, but that he labour with his Hands. That after the refection of the Brothers, the Servants attendant on the Monaſtery eat by themſelves, but that they ſhould have the ſame Leſſons read to them. That Hallelujah be not repeated in the *Septuageſima*. As for the Novices, they muſt neither be Cloathed nor Shaven as the Monks, till the time of their Probation be expired, and promiſe of Obedience made. That none be the Monks Superior, but ſuch an one as is a Monk. That in *Lent* they work till the ninth hour, and then hear Maſs, and take their refection in the Evening. And theſe are the Principal Duties enjoined to the Monks of of this Order, who at firſt being Laymen, without any Prieſts, but ſuch as they

they had from abroad, are now permitted to have Prieſts of their own Order, choſen from amongſt themſelves, and that they ſhould be capable of receiving Tythes, Oblations, Donations, and Firſt-fruits as other Prieſts; and this benefit was confirmed to them by *Gregory* the Great, *Boniface*, and other Biſhops of *Rome*, as *Gratian* witneſſeth.

The Habit and Diet of the *Benedictine* Monks, they are generally theſe, *viz.* A Round Coat, a Hood called *Cuculla Cappa*, and *Melos* from *Melis* a Brock, of whoſe Skin they were firſt made. A Scapular ſo called from its covering the Shoulders; in *Summer* their Hoods are ſingle, but in *Winter* lined: Nor were they wont to wear Breeches but in caſe of Traveling; as for their upper Garment it is Black, and that under it a White Woollen Coat, and formerly they wore Sackcloth, and went Booted, and indeed in Coarſer Garments than now they do; as likewiſe in their Diet there is much alteration, as to the quantity and quality. As for thoſe that are deſirous to be better informed herein, let them conſult

ſult *Polydore Virgil*, *Hoſpinian*, *Sebelicus*, &c.

As for the Abbots, each Monaſtery chuſeth its own from amongſt the Monks, either by a General Conſent, or the Major Part of Voices; but if any Monaſtery do not find one within it ſelf capable of that Charge, liberty is given to chooſe an Abbot out of another. Nor is it in the power of thoſe that Elected him to Depoſe him when Elected, nor muſt he have more than one Monaſtery under his Charge, being likewiſe prohibited medling with Secular Affairs. If he commit any grievous Offence, his Puniſhment muſt be in another Monaſtery, and not in his own, becauſe of the ſtrict Subjection and Obedience wherewith his Monks are bound. If an unfit man be choſen, the Biſhop of the Dioceſs, aſſembling the Neighbouring Abbots may depoſe him and chooſe another, whom the Monks muſt accept. Nor is the Biſhop reſtrained from viſiting the Monaſteries, to ſee whether the Rules be obſerved; and that no Imbezlement be made, for the Abbot without his conſent ought to diſpoſe of nothing that may prejudice the Revenues;

venues; and if the Abbot ſhall refuſe to ſubmit to the Biſhop in this or the like caſe, he is ſuſpended from the Communion till he acknowledge his Fault and repent. If a Clergy-man be choſen Abbot, he muſt relinquiſh his Function: What is conferred upon the Monaſtery by Benefactors, the Abbot muſt not convert to his own Uſe, nor ought any man to erect a Monaſtery without the Biſhops Conſent; nor muſt the Abbot travel far without his leave; nor ought the Biſhop himſelf to do any thing to the Prejudice of the Monaſtery, for if he do, the Abbot may appeal from the Biſhop to the Prince, or to a Council. And indeed there are Monaſteries that are only ſubjected to the Pope, as *Caſſinum*. The Monaſtery of St. *Maximinus* near *Trevers* is ſubject to the Pope in Spirituals, and to the Emperor in Temporals, but the Abbots ſwear Allegiance and Fealty to the Pope only, though formerly the power of Electing Abbots was in the Prince of the Country, in which the Monaſtery was ſcituate, and the manner was by putting a Staff and Ferula into his Hand, thereby to mind him of his Paſtoral

ſtoral Office, as teſtifie *Breſchius*, *Balæus*, *and Hoſpinian.*

As for the Nuns of this Order they were Inſtituted by *Scholaſtica*, Siſter of St. *Benedict* or *Benet*, who erected an Order of Nuns after her Brothers Rule; but as to what is more particular, they are not permitted to be God-mothers in Baptiſm, nor unleſs in caſe of neceſſity to go abroad, and that muſt be with ſome Ancient Woman. The greateſt part of their Divine Worſhip to conſiſt in Singing, Meditation, and Prayer, obſerving the Canonical Hour; nor muſt they ſpeak with any man unleſs before two perſons who muſt hear the Diſcourſe, nor without a years Probation muſt any be admitted into the Nunnery. If any be found unchaſt, ſhe receives three Diſciplines or Scourgings, and is to be fed with Bread and Water for the ſpace of a year under a ſtrict Confinement; nor muſt they wear Silks: Their Conſecration and Veiling belongs to the Biſhop only, and being cloathed with the Veſtments of her Order, ſhe kneeleth before the Altar with two Tapers in her Hand, and the Goſpel being read, the Biſhop prayes for

for her perſeverance in Patience, Chaſtity, Sobriety, Obedience, and the like. As for the Abbateſs ſhe ought to be a Woman of Gravity and Diſcretion, Religious and Vigilant over her Charge, not ſuffering the acceſs of men, nor after Sun-ſet till Morning any man to ſpeak with her ſelf or her Nuns, though at a diſtance; nor without the Biſhops leave muſt ſhe go abroad, and that leave obtained ſhe muſt ſubſtitute one to look to her Charge, and be ſpeedy in her return, having ſome Nuns to accompany her in her way: And to be qualified for this truſt ſhe muſt be ſixty years of Age or upwards; no man muſt be permitted to enter unleſs the Prieſt to confeſs the Nuns, and he to ſtay no longer than he is Officiating, a conſiderable diſtance being always alotted between the Monaſteries of either Sex, to prevent Scandal and Temptation: Nor by any means muſt the Abbateſs preſume to lay hands on to Ordain a Prieſt, or Veil a Virgin. And thoſe that would be further ſatiſfied in this point, let them peruſe *Gregory* and the Council of *Tours*, *Fojulium* the ſixt of *Conſtantinople*, and

that

that of *Paris*, under *Ludovicus* and *Lotharius*. And thus Reader have I given you a ſummary, and, as I hope, an impartial account of St. *Benet's* Order, or the Order of the Benedictines, which flouriſhed extreamly in moſt parts of *Europe*; from which I ſhall proceed to give you an account of ſuch other Orders, as upon its decay ſprung up in the *Weſt*, &c.

CHAP

CHAP. V.

A View of the Orders, Inſtitutions, Confirmations, Rules, manner of Living, Habit, &c. *Of the* Cluniacenſes, Camaldulienſes, Villaſumbraſenſes, Sylveſtrinii, Grandimontenſes, Carthuſians, Ceſtertines, Bernardines, Humiliatii, Præmonſtratenſes, Gilbertines, Crucigeri, Hoſpitalarii, Trinitarians, Bethlemites, Dominicans *or* Prædicants, Mendicants, *their ſeveral Orders,* &c. *as* Auguſtines, Carmelites, Minorites, *&c.* Franciſcans *or* Minors *and their Diviſion in a Triplicity, with what elſe is convenient or neceſſary to be known.*

THe Benedictines, for the ſpace of four hundred years, having flouriſhed in the *Weſtern* part of the World, even from the time of *Juſtinian*, to *Conradus* the Firſt, which was about 900 years after Chriſt; and having ſomewhat derogated from their Primitive Rules and Inſtitutions, divers perſons undertook to reform that Order, or

rather to inſtitute new ones, confining them moſtly within the compaſs of St. *Bennets* Rules, *&c.* Though for the moſt part, if not all of them, making ſome new Additions or Statutes: And the firſt that we find to undertake it, was one *Berno* who founded a Monaſtery near *Cluniacum*, over which, before his Deceaſe, he placed as Abbot one *Odo*; and from the ſcituation of their Monaſtery were called *Cluniacenſes*. By their Rules the Abbot was bound to eat with the Monks; that a revolting Monk returning to his Obedience, might be three times received, or more, at the diſcretion of the Abbot. They renewed the cuſtom of dipping the Conſecrated Bread into the Cup, which was before uſed, in caſe of neceſſity, to ſick perſons, and ſometimes to Children, and afterwards promiſcuouſly uſed by all the Communion, till by Pope *Julius*, 340. years after Chriſt, it was forbidden; but this Cuſtom again revived *Anno* 580. but continued not longer; it was interdicted by the third Synod of *Baracara*, and ſo ceaſed till theſe Monks, *Anno* 920. revived it. In caſe any deſire to be admitted into

their

their Order, they are brought to the Monaſtery, and there waſhed, clipped, and ſhaved; when as their old Clothes being ſtripped off, they have new Cloathes put on, and are thereupon admitted, being enjoyned Piety, Obedience, Chaſtity, Labour, and Patience, little differing from the *Benedictines* in their Rules and Orders, as witneſs *Peter Cluniacenſis*, *Bernard*, *Sebelicus*, *Caſſander*, and others.

In or about the year 1030. as *Sabelicus* will have it, one *Romualdus* of *Ravenna*, obſerving St. *Benets* Rules, not kept up to their Primitive ſtrictneſs, reſolved upon erecting a new Order, and layd his Foundation in the Field of *Camaldulum*, whence the Monks of his Order took the name of *Camaldulenſes*. After this Foundation he erected a Monaſtery on the top of the *Appenine* Hills, a place there being granted him for that purpoſe by *Modulus*, who was induced thereto by a Dream repreſenting Ladders reaching to Heaven, on which he ſaw men in White Cloathing mounting upwards, fancying he beheld the Ladders on thoſe Hills, and that it ſignified *the climbing*

of devout Christians to Heaven by Faith. And the better to fulfill this Vision, *Romualdus* having built his Convent or Monastery, gave his Monks White Hoods, enjoining them silence, unless in time of Divine Service; and yet some to keep this Rule of Silence more exactly, refuse to join with the rest, chusing to pray by themselves: Two days in a Week, which they account their Fast, they subsisted with Bread and Water only, sitting bare-footed on the ground: About half a mile from this Monastery are Wooden Crosses; the boundaries of Women upon strict penalties, least they approaching the Monks walks, should tempt them to folly.

Subsequent to these are the Monks of *Villa Umbrosa*, or Shaddow-Valley, called from thence *Villasumbrenses*, and those were instituted by *John Gualbert*, by birth a *Florentine*, *Anno* 1060. as it is generally held; who resolving to renounce the world, came to this Valley, where he found two Monks, and there he builded himself an House of Board; and his Pious manner of living soon spread his fame, insomuch that

that not only the Layety flocked to visit him, but many likewise of the Clergy: And the Lady of that Soil being an Abbotess, gave him not only that ground, but other large Possessions; and by the Monks that flocked to him being made Abbot, he enjoyned them St. *Benets* Rules with additions; that they should wear no other Cloaths, but what they made of the Wool of such Sheep, as should be brought up for their use in those Valleys; and that they should burn Lights in the Dormitory and Chappel. Nor did he only regard his own, but made a reformation in divers Monasteries; placing Provosts of his own election over them; building divers Religious Places in *Lombardy*, and elsewhere; and for that and his pious way of living being Canonized, his Order was confirmed by Pope *Alexander* the Second, and *Gregory* the Seventh. And those that would be further satisfied as to this Order, may read *Surius de vitis Sanctorum*, *Volateran*, *Sebelicus*, *Antonius*, and others.

The *Sylvestrini*, so called from *Sylvester*, their Institutor, walk much after

the Rule and Habit of thoſe Monks of *Villa Umbroſa*, or Shaddow-Valley, taking their beginning in *Italy* in the *Marquiſate* of *Ancona*.

The *Grandimontenſes*, according to Tradition, were Inſtituted upon an unknown Voice, uttering three times diſtinctly, *Grandi-Monte*, in a great Hall, where one *Peter* then hearing it was advized by it to build a Monaſtery, he being the Diſciple and Succeſſor to *Stephen*, who *Anno* 1076. erected this Order on the Hill *Muretum* in *Gaſcony*, and gave Rules little inconſiſtent with St. *Benets*, though ſomething was added of the Rules obſerved by the Canons-Regular of St. *Auſtin*'s Monks, and of his Eremites; after which he wandred through divers Deſarts, wearing next his Skin a Coat of Mail, his Bed was hard without Straw or Covering, his Hands and Knees with often kneeling and bearing on the ground to kiſs it, were hard as horn. This Order had an Abbot ſet over them by *John* the Second Biſhop of *Rome*.

The Order of the *Carthuſians*, or Charter-Fryers, were inſtituted by one *Bruno*, and as Tradition goes, on the follow-

following occaſion, *viz. Bruno*, a Native of *Collen*, and a Profeſſor of Phyloſophy in *Paris*, about the year of Chriſt 1080. being preſent at the ſinging the Office for his Fellow-Profeſſor, deceaſed, a man in no mean repute for his holy way of Living: The dead Corps (by the help of what power is uncertain) raiſed it ſelf upon the Bier, and with a lamentable voice cried out, *I am in God's juſt Judgment Condemned*, which words were three ſeveral times diſtinctly repeated; at which *Bruno* was in ſo great a conſternation, that if a man reputed ſo pious was loſt, what would become of Him and his Fellows; the terror of which wrought ſo far in his mind, that he concluded that there could be no ſafer way to prevent the like doom, than by forſaking the world; whereupon with ſix of his Fellows or Diſciples, he betook himſelf to a dark place overſhadowed with Woods, high Hills, and Rocks, inhabited before only by wild Beaſts, which he found out in the Province of *Dolphini*, that place being called *Carthuſia*, from whence his Monks took their Denomination;

mination; and there obtaining ground of *Hugo* Biſhop of *Grenoble*, they built a poor Monaſtery, which Biſhop afterward beholding their pious manner of Life, became one of their Order. By their Rules they ſhould wear Sackcloth, or a Hair-ſhirt next their Skin, and over it a long looſe White Cloth Coat, and when they walk abroad a Hood and a Black Cloak over that; and that the Lay Brothers wear a ſhort Coat reaching but to their Knees. As for fleſh, by their Rule they eat none at all, nor any fiſh unleſs given them; their Bread is a great part Bran, and their Drink Wine mingled with Water. On *Sunday* and the fifth day of the Week Cheeſe and Eggs are their only fare, on the third Pulſe, or Pot-hearbs, on the ſecond, fourth and ſixth, they ſubſiſt on Bread and Water. They eat but once a day, and that apart, every one preparing what he eats, unleſs on Feſtival days, and then they eat twice a day, ſitting all together at a Table, and then they may talk together; but at other times are enjoyned to keep ſilence, every one being

ing accommodated with a peculiar Cell, in which he Reads, Prayes and Meditates, ſometimes writing Books, *&c.* obſerving the Canonical hour; but their Veſpers and Mattins they keep in their Churches, whence Women are excluded. On the Saints days and Feſtival days they hear Maſs, nor go they abroad unleſs the Prior and Procurator, and they not unleſs ſome urgent affairs require it, relating to the Monaſtery: Some ſmall parcels of Land they have whereon they feed Sheep, Goats, and the like to give them Milk; not cohabiting above twelve Religious men in a Convent, beſides the Prior, eighteen Lay Converts, and ſome few Servants to fetch in their Proviſion, who are not admitted into the ſuperior Quire, but have one by themſelves; nor will they re-admit any that has revolted: Theſe were their Primitive Rules, but are ſince ſomewhat moderated. Their yearly meeting is at a Chapter annually held at *Carthuſia* about their own affairs, two Monks being deputed to repreſent each Cloiſter, being enjoined not to be abſent from their Cells above fourteen days. As for this Order it

was confirmed *Anno* 1178. by Pope *Alexander* the Third, and coming into *England Anno* 1180. ſeated themſelves at *Witham* near *Bathe*, and of them more at large you may read in *Balæus*, *Polidore Virgil*, *Vincentius*, &c.

The *Ceſtertian* Order began about the year 1098. being founded by one *Robert*, Abbot of *Moliſmenia*, who by the perſwaſion of one *Robert Harding* an Engliſhman, forſook the ſociety of the *Benedictines*, as not pleaſed with the indifferent regard they had to their Primitive Strictneſs of living; and in the Company of twenty one Monks came to *Ceſtertium* in *Burgundy*, and there erected a Convent, reſolving to revive, as it were, St. *Benet*'s Rules, and ſtrictly to obſerve them; and profeſſing Poverty and Humility, they would not ſuffer their Monks to meddle with Husbandry, or any Secular matters; ordering, as St. *Benet* did, that each Monaſtery ſhould conſiſt of twelve Monks and an Abbot, and are enjoined ſilence, unleſs to the Abbot or Prior, and if any one eſcape, the Biſhop apprehends him, if he can be found in his Dioceſs, and obliges him to

to return; two Coats and two Hoods, being all the Garments that are allowed them. They are very ſtrict in their Faſts, ſaluting Strangers by declining their Body and Head, and in imitation of our Bleſſed Saviour waſh their Feet: and after a third eſcape, no one is to be received into the Convent: And as for the Abbots Table, it muſt be furniſhed for ſtrangers, to relieve them on their journey. Pope *Urbin* the Second confirmed this Order, *Anno* 1100. and thirty two years after they came into *England* in Grey Habit, wherefore by ſome they were called *Griſei*.

The *Bernardines*, ſo called from St. *Bernard*, Abbot of *Clarivallis*, and differ from the *Ciſtertians* but in that their Habit is Black; nor are they in ſubjection to Biſhops or Advocates; it being ordered by Pope *Alexander* the Third, upon the refuſal of the Biſhop to bleſs the Abbot, one of the Monks of this Convent might beſtow the Benediction.

The *Humiliati* began their Order, about the Year of Chriſt 1164. They were a people brought out of *Lombardy* into

into *Germany*, as Captives, by *Frederick Barbaroſſa*, who warred upon that Country; and being tired with their long Captivity, they attired themſelves in white; and aſſembling (eſpecially the chief of them) together, they caſt themſelves with Tears and Supplications at the Emperors feet, imploring him to give them leave to paſs into their own Country; which moving him to compaſſion he granted: And having Vowed to turn Recluſes, they built Monaſteries, and moſtly betook them to a Monaſtical life; giving themſelves to Faſting, Prayer, Meditation, and Working with their Hands at making Cloth. Their Habit is a plain Coat, a Scapular, and a white Cloak over it; and ſtrictly obſerve St. *Benet*'s Rules, with ſome ſmall addition. Theſe were confirmed an Order by Pope *Innocent* the Third, and others that ſucceeded him. The which, together with a larger diſcourſe of theſe Monaſticks, you may find in *Polydore*, *Sebelicus*, *Volateran*, *Antonius*, *Trithemius*, *Crantzius*, and the like Authors.

The *Præmonſtratenſes* were an Order Founded by one *Robert*, or as ſome will

will have it, *Norbert*, Archbiſhop of *Magdeburgh*; who not reliſhing the Vanity and Pride of ſome Eccleſiaſticks of thoſe days, betook himſelf, with thirteen of his Companions into a Foreſt, in the Dioceſs of *Liege*; and entering upon a ſtrict Life, he went bare-foot, even in the Winter; preaching Repentance, *Anno.* 1119, and regulated their Actions by the Rules of St. *Auſtin*, which they ſay were delivered to them in golden Letters. Their Habit is a white Coat with a Linnen Surplice, under a Cloak; and theſe were confirmed by *Calixtus* the Second, by the Title of *Canons Regular Exempt:* Their Abbots are denied to wear Gloves, Miters, and Staves, or Rings: All the Abbots of the Order in their perſons, or by their Deputies, are obliged to be preſent at *Præmonſtratum* once a year, to conſult the good of the Order; and if any of them refuſe, the reſt may inflict ſuch Penalties as none but the Pope can take off. Theſe Abbots have likewiſe power to Excommunicate: If the Dioceſian refuſe to give Ordination, they may require it of any other Biſhop, he (by reaſon of their Exemption) having

having no power over them. Theſe and many the like Priviledges Pope *Innocent* the Fourth beſtowed on them, after they were Confirmed; they having likewiſe divers Schools amongſt them, for the Education of Youth. Their coming firſt into *England* was about the year of Chriſt 1145. and having liberty from the Pope to have Nunneries cloſe to their Monaſteries, they ſeated themſelves in *Lincoln-ſhire*.

The *Gilbertines* took their denomination from one *Gilbert*, a Native of *Lincoln-ſhire*; who in the year 1148. inſtituted that Order, and Erected in a little ſpace Thirteen Monaſteries; to whoſe Monks he preſcribed divers Rules, taken out of thoſe of St. *Bennet* and St. *Auſtin*; and had the Order confirmed by Pope *Eugenius* the Third; his chief Monaſtery, or Cloyſter being at *Semperingham* in *Lincoln-ſhire*, in which were ſaid to be Seven hundred Monks, or as ſome will have them Friers, and Eleven hundred Nuns: And of this Order, as to its riſe, *&c. Balæus*, *Capgrave*, *Crezantius*, and *Trithemius*, *Sigebert's Continuator*, &c. witneſſeth.

The *Cruciferi* or *Crucigeri*, vulgarly called

led Crouched Friers, were firſt ſeen in *England*, *Anno.* 1244. having their firſt Monaſtery at *Colcheſter*; but are ſaid to be the Inſtitution of *Cyriacus* Biſhop of *Jeruſalem*; in memory of the Croſs which *Helena*, Mother to *Conſtantine the Great*, found by his directions; and therefore were enjoyned when they went abroad to carry a Croſs in their Hands. And in the year 1215. they were Reſtored or Confirmed by *Innocent* the Third, Biſhop of *Rome*; or rather, as ſome believe, newly Inſtituted; and the reaſon they give is, becauſe the great Commotions raiſed in *Rome*, were ſuppreſſed by the *Croyſados*, or Army of Chriſtians, who had the Croſs for their Badge, and were then going for *Syria*, againſt the Infidels. This Order was ratified and confirmed by Pope *Innocent* the Fourth, and Pope *Alexander* the Third, wearing a skie-colour'd Habit, by the appointment of Pope *Pius* the Second. *Polydore* makes ſome ſcruple to believe, That the *Crucigeri* are the ſame Order with thoſe we have mentioned, becauſe they wear black Cloaks, and carry, not in their Hands, but have fixed on their

Breaſts

Breasts, a Red and White Cross, and observe St. *Austin*'s Rules.

The *Hospitalers* of the Holy Ghost took their beginning at *Rome*, about the Year of Christ 1201, and were called *Hospitalarii*; confirmed by Pope *Innocent* the Third; having the privilege of the Monks that preceded them. Their chief business was to see the Poor and Sick were well lodged, attended, and carefully provided for; as likewise to Bury them when they were dead, and use other charitable Offices to the same purpose.

The *Trinitarians*, or Monks of the Order of the Trinity, began *Anno* 1211. and were Founded by *John Manta*, and *Felix Anachoreta*, who its said were warned in a Vision to repair to *Innocent* the Third, and to require of him a place for their Order; and he warned by the like means of their coming, approved and confirmed them; cloathing them both in white Cloaks; giving them as a Badge, a red and skie-coloured Cross upon their Breasts, calling them Brothers of the Holy Trinity, and Monks of the Redemption of Captives: Their charge being to Collect Money for the

the Redemption of such as were taken Prisoners, and held in Bondage by the Infidels. The first coming into *England* of this Order was *Anno* 1357. two parts of whose Revenues were allowed for their Maintenance, a third for Redemption of Captives. By their Rule Three Clergy-men, and as many Lay-Brothers, were to dwell with one Procurator, who was to be called by the Name of Minister: They were to wear Garments of white Cloth, and lodge in Woollen, putting off their Breeches when they went to Bed: They might ride on Asses, but not on Horses; Fasting is injoyned them, and not to eat Flesh but on a *Sunday*, from *Easter* to *Advent-Sunday*, and from *Christmas* to *Septuagesima-Sunday*; likewise on the Nativity, Epiphany, Ascention, Assumption, Purification, and on all Saints days; being further injoyned to labour with their Hands; and every *Sunday* to hold a Chapter, or Assembly, for regulating their Affairs in the Convent, and in the Octaves of *Pentecost* a General Chapter to be held every Year: As for their Minister he must be chosen by the Brothers

in

in common consent, being a Priest, every Convent having one over all, which must be owned Superior; nor must any be admitted into the Order till past the Age of Twenty, who must be shaven, though the Lay-men are allowed their Beards, and have injoyned them Rules for Civility, Continency, Love, Sobriety and other Christian Virtues, according to the Rules of St. *Basil*, St. *Benet.* and St. *Augustin*, &c.

The *Bethlemites* are another Order, who came into *England* about the Year 1257. and had their abode near *Cambridge*, and soon after in it, and had a red Star on their Breast, like a Comet, in Commemoration of the Star that appeared to signifie the Birth of our Saviour to the Wise-men of the East: Their Apparel being comparative to that of the Dominicans, or Prædicants, of which we shall hereafter speak.

The *Dominicans* were so called from the Founder of their Order, *viz.* one *Dominicus* a *Spaniard*; taking their original from the *Humiliatii*, and were *Anno* 1205, Instituted by *Innocent* the Third,

Third, Biſhop of *Rome*: The main deſign of their Inſtitution being to Read, Preach, Write, and Expound the Word of *God*, which gives the occaſion of naming them Prædicants, or Prædicatories. As for the Founder of their Order, by the aforeſaid Biſhop of *Rome*, *Anno* 1207. he was joyned with Twelve Abbots of the Ciſtertian Order, to preach againſt the Doctrine of the *Albigenſes*; and profeſſing the Rules of St. *Auſtin*, with ſome addition, he had his Order confirmed by *Honorius* the Third, Biſhop of *Rome*, dividing his Monaſtery into Three parts; one he alotted himſelf, and thoſe Brothers that were Contemplative; the ſecond for Contemplative Siſters, and the laſt for either Sex, if they were given to a ſtirring and active courſe of Life, under the denomination of *Brothers and Siſters of Saint Dominick, or the Souldiers of Jeſus Chriſt*. The Dominicans are bound to renounce worldly Riches; every Year to hold a General Chapter; to Faſt as much as poſſible, from *Holy-Rood* Day in *September*, till *Eaſter*; and at other times to eat no Fleſh on *Fridays*, unleſs in caſe of ſickneſs. As for

for their lying it is to be in Blankets; nor must they lye in Feather-Beds; silence is injoyned them, as likewise to wear a white Coat under a black Cloak. That they be satisfied with the Title of *Friers Prædicants*, to celebrate every *Saturday* the Office of the Virgin *Mary*, unless in *Lent*, and on Festival Days; and that for the preaching the Gospel, they disperse themselves through all parts of the World, choosing them a general Master, whose subordinate Prelates should be stiled Priors; *Dominicus* himself being the first Master-General, *Anno* 1220. but he enjoyed it not long, dying the next Year. As for the Prædicants they do not faithfully promise to live according to these Rules, but to live up to them as well as they can; and by their Preaching and Industry, they wonderfully spread themselves into most parts of the World; insomuch that *Sebelicus* affirms, That in the Year of Christ 1494. there were Monasteries of this Order, Four thousand one hundred forty three, in which were found One thousand five hundred Masters of Divinity, and One hundred and fifty Convents of Dominican Nuns;

and

and the cauſe of this great increaſe, is thought to proceed from the good Opinion the World had of *Dominicus*, who gave himſelf up to a ſtrict Life, and for which he was Canonized by *Gregory* the Ninth, *Anno* 1233. and at this Day the Order is in high eſteem at *Rome*; and many Priviledges were conferred upon them, as to Preach in any Pulpit of a Roman Clergy-man without asking leave of the Biſhop, to oblige Noblemen and Ladies to Confeſs to them, and not to their Curates; to Adminiſter the Sacrament when they think fit, and be utterly exempted from all Eccleſiaſtical Cenſures; and theſe were confirmed by Pope *Innocent* the Fourth; nor are any that have taken this Order to change it. And of theſe things teſtifie *Antonius*, *Vicentius*, *Theodoricus* of *Apolea* in the Life of *Dominicus*, *Matthew Paris*, *Crantzius*, and others.

The Mendicant Friers were of Four kinds, and amongſt them the Prædicants (of whom we have ſpoken were recorded) the reſt were Auguſtinians, Carmelites, and Minorites; and of theſe in their Order.

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As for the *Auguſtinians*, their firſt Founder was *William* Duke of *Aquitain*, about the year of Chriſt 1150. from whom they took the denomination of *Guilebelimites*, and were enjoyned by *Innocent* the Fourth to follow St. *Auſtins* Rule; and *Alexander* the Fourth reduced theſe and all other Eremites to the ſame Rule, being as Tradition goes warned ſo to do by St. *Auguſtine*, who appeared to him and ſubjected them to a grand Prior, diſpenſing with their former Rules and Obſervations, enjoyning them to forſake the Deſarts, and live in Cities, Towns, and Villages, there to teach the people, giving them divers priviledges, which were augmented by *Honorius* the Fourth, about the year 1290. Their Habit was a Black Coat with a Hood of the ſame colour, and under them a White ſhort Coat braced with a Leathern Girdle, and a Buckle of Horn, and came into *England*, *Anno* 1252. and in a ſhort time ſpread ſo faſt, that they were reckoned two thouſand Convents, profeſſing Poverty, Obedience, Faſting, Praying, Meditating, Modeſty, Charity, Silence, and the like.

That

That their Rules be read once a Week, and obſerved not only by all the Canons Regular, and Eremites of St. *Auſtins* Order, but by all Mendicants, except the Minors, as likewiſe by the Dominicans and Servants of our Lady, *&c.*

The Monks or Eremites commonly called *Carmelites*, from Mount *Carmel*, from whence they begun or ſprung, were in the beginning a Striped Cloak, or Coat of party colour, in imitation of the Prophet *Elijah*, and ſpread themſelves over *Syria* and *Egypt*, living very devout; but Pope *Honorius* the Third, not thinking it fit for a Religious Garment, prohibited it, and gave them a White Cloak and Hood, with a Scapular of Hair-colour; the uſe of which Garments were confirmed by Pope *Nicholas*, which ſo diſguſted the Sultan of *Egypt*, that he baniſhed them his Dominions. Theſe *Honorius* the Fourth called Brothers of the Virgin *Mary*, exempting them from the juriſdiction of Princes and Biſhops, and *Gregory* the Ninth enjoyned them not to ſeek Riches or Poſſeſſions, but to ſubſiſt by the Charity they ſhould beg from Door to Door. By *Alexander* the Fourth they were

were allowed Prisons to punish such as revolted, and *John* the Twenty third took them into his own protection; but in time neglecting their former strictness, they divided into two Sects, one being called Observants, and the other Non-observants. In their Cloisters many of them have the portraiture of *John* the Baptist in the Habit of their Order, and the reason they give is, because he was called *Elijah*, and they say *Elijah* did wear this Habit; but those called Non-observants have changed their Hair-coloured Garments into Black.

The *Franciscans*, from which Order the *Minorites* sprung, or were an institution of the Founder, took their Original from *Francis*, a Native of *Italy*, who living extravagantly in his youthful days, at length left his Fathers House with a great sum of mony, with which, as it is said, he repaired divers ruined Churches, and for which his Father cast him in Prison and disinherited him; yet striping himself of his Ornaments he greatly rejoyced, and in the end being released from his Confinement, he gathered divers Religious Persons as his Associ-

Associates and prescribed them Rules, *Anno* 1198. *viz.* That they shall persevere in Poverty, Chastity, and Obedience to Christ, the Pope, and their Superiors; that none enter that Order, till they be Examined and Proved. That in Divine Service the Clergy follow the Order of the *Roman* Church; and that the Lay-Brothers say twenty four *Pater nosters* for their Mattins, *&c.* and that they fast, as much as may be, from *All Saints* till *Christmas*, and that upon their coming to an House they enter not till they say *peace be to it*, and then what is set before them they may eat: That they keep their vow of Poverty, not medling with Wealth: That they help each other, and that Penance be inflicted on those that have transgressed: That they have Publick Meetings and Chapters, and that they chuse their Provincial Minister over the Fraternity: That their Preachers be Learned men, not preaching abroad without leave of their Bishop: That they use Brotherly Admonition and Correction, and that they give themselves much to Prayer, Modesty, Temperance, and the like

commendable Virtues; and that none of them, unleſs authorized, enter into any Nunnery; and that none undertake to convert Infidels, unleſs by the Permiſſion and Direction of the Provincial Miniſters: That they all remain ſtedfaſt in the Catholick Faith, not preſuming to tranſgreſs theſe Orders. This Rule or Order, St. *Francis* ſtrengthned by his Will and Teſtament, which he enjoyned to be read as often as the Rules were read, and theſe were confirmed by Pope *Innocent* the Third, and again by *Honorius* the Third, and *Nicholas* the Third in his Decretal Epiſtles, which he enjoined to be read in Schools. This *Francis* declined the calling his Order *Franciſcans* by his Name but *Minors*, and ſo ordered the Maſters and Governors of his Order to be called Miniſters, putting them in mind of Humility, and of Chriſt's advice to his Diſciples.

As for the Claſſes *Francis* divided his Diſciples into, they were three; the firſt was of the Fryers *Minorites*, himſelf being one of them; the manner of whoſe life was very ſtrict and poor. The ſecond was of Ladies

and

and poor Virgins, who taking their denomination from St. *Clara*, were called *Clariſſæ*, ſomewhat leſs ſtrict than the former. The third was that of Penitents, intended for Married people, who were deſirous of Penance, yet permitted to enjoy Goods and Lands. The firſt of theſe were for Contemplation and Action; the ſecond only for Contemplation; and the third only for Action; wherefore it is not properly called a Religious Order. Theſe are called Fryers *Penitents* of Jeſus Chriſt, and from their wearing Sackcloth, *Saccii*, and *Continentes*; becauſe that certain days in the Week, though married, they abſtained from carnal knowledge of their Wives. The Women of this rank were called Siſters *Penitents*; nor were the firſt Order to permit any of the third to enter their Churches in time of Interdict. This Order after its having been condemned in *England Anno* 1307. was again advanced by *Peter Tuxbury* a *Franciſcan* Miniſter, and allowed in the Chapter of *London*.

Out of the *Minorite* Order ſprung many diſtinctions of the *Obſervantes*, *Conventuales*, *Minimi*, *Capuciani*, *Colectanes*, or Collectors of mony, *Amadeani Reformati de Evangelio*, *Chiachini cum Barba de Portiuncula Pulini Boſtaini Gaudentes de Auguſtinis*, who wore open ſhews, and *Servientes*.

As for *Francis*, he wore a ſhort Coat undied, and going bare-foot, uſed a Cord inſtead of a Girdle; from whence after his deceaſe, who dyed naked in external poverty, a long debate hapned what Garments ſhould be worn; which being propoſed to Pope *John* the Twenty ſecond, he referred it to the Arbitrament of their General and Provincial Miniſter; So that of late they wear a long Coat, a large Grey Hood or Hair-colour, the Coat girded with a Cord, going bare-footed, or in caſe of neceſſity with Sandals: Yet in this Order were ſome Schiſms, and the ſtrict Rules neglected or thwarted, and during the vacancy of the Popedom, after the deceaſe of *Clement* the Fifth, for almoſt the ſpace of two years, theſe Monks rejected their Habit, and choſe

their own Governor or Master, wearing a short Garment; Excommunicating and Imprisoning the Obedient; but afterward a better understanding was had, and *Gregory* the Eleventh, limited the power of the *Minorites* Protectors, That none should be under their Censure, but those that disobeyed the Pope and the Church, that apostatize from the Faith, and renounce the Rule. And *Honorius* the Third decreed, that not one of them should change or forsake his Order; and they obtained the favour that they might Commence or make Masters of Divinity amongst themselves.

The *Franciscan* Order soon spread it self in all parts; insomuch that from *Anno* 1211. till the year 1380. as *Sebellicus* affirmeth, 1500. Monasteries of this Order were erected in Christendom, and in his time were reputed to be 90000. *Minorites*. And thus much of these Orders, from whence we proceed to those of lesser Note or Antiquity.

CHAP. VI.

A Brief Account of divers Orders, and Inſtitutions of either Sex, as the Clariſſæ, *Eremites of St.* Paul, *Monks of St.* Mary, Celeſtini Jeſuati; *the Order of St.* Bridget, *and that of St.* Katharine; *Canons Regular of St. Saviour, and of St.* George Albati, *with many others.*

Clara was the Daughter of *Ortubana*, born in the Town of *Aſſiſium* in ——— who from her Infancy, in a manner, was wonderfully given to Devotion, and deſirous to lead a Religious Life; ſo that as ſoon as ſhe was able, ſhe undertook two tedious Pilgrimages, one to *Rome*, and the other to viſit the Holy Sepulchre at *Jeruſalem*; and ſtole from her Parents (who would have reſtrained it) that ſhe might cut off her Hair, nor by any perſwaſion could

could, she be brought to renounce her intended course of Life: but about the year 1215. She instituted at the Church of St. *Damianus*, the Order of the poor Ladies and Virgins, called from her *Clarissæ*, and from that place were sometimes called Nuns of St. *Damian*; and in a Cottage near to this place lived she 42. years, afflicting her self with Watching, Fasting, and all manner of Hardship, lying on Boards, and wearing next her flesh the hairy side of a Hogs skin, going bare-foot, and in *Lent*, and on other fasting days, subsisted on Bread and Water, not tasting Wine but on the Sunday, giving as her Rule that of the *Franciscans*, and had her Order confirmed by *Innocent* the Third, or as some will have it, *Honorius* the Third; nor by Pope *Gregory* could she be perswaded to reserve any of her Possessions, but lived and died in Poverty and was Canonized.

The Eremites of St. *Paul* were *Anno* 1215. Instituted in *Hungary* after the Rules of St. *Augustine*, by one *Eusebius* of *Strigonium*, and by *Gentilis* the Popes Legate, confirmed *Anno* 1308.

and ſeated themſelves at *Colcheſter* in *England*, about the year 1310.

The Order called *Boni Homines*, or *Boni Viri*, Good Men, was inſtituted by *Edmund*, Son to *Richard* Earl of *Cornwal*, who had been elected Emperor of *Germany*, or the *Roman* Empire, and wore a Skie-coloured Garment, following St. *Auguſtine's Rules*.

The Monks or Servants of St. *Mary* were Inſtituted by *Philip Tuder*, a *Florentine*, after St. *Auſtin*'s Rules; the Garment or Habit of this Order, was a Black Cloak plaited about the Shoulders, and under it a ſhort Coat, and was confirmed by *Benet*, the Eleventh Biſhop of *Rome*, and by ſeven other Popes or Biſhops ſucceeding him, being permitted to carry a Satchel or Bag to gather Almes, which in *Italy* they beg: The Inſtitution of this Order was *Anno* 1282. or as ſome will have it 1285.

The *Celeſtini* were ſo named from *Celeſtine* the Firſt, Biſhop of *Rome*, who before his advancement lived as an Eremite in ſundry Deſarts, and erected this Order, enjoining the Monks St. *Bennet*'s Rules, procuring them to be

be confirmed by Pope *Gregory* the Tenth, in the General Council of *Lyons*, ordaining their Habit to be of Sky-colour without a Hood. Theſe Monks came into *England*, 1414.

The *Jeſuati* was an Order that began at *Senæ*, and founded by *John Columbanus*, and *Francis Vincent*, in the year 1365. and were ſo called from their often uſing the Name of *Jeſus*, who being approved by Pope *Urban* the Fifth, he appointed them to wear White Garments, a White Cover for their Heads, a Leathern Girdle, and to go barefooted, with only wooden bottoms tyed about their Feet, and for their plainneſs of life and ſincerity were afward called *Apoſtolici*.

The Order of St. *Bridget*, both Monks and Nuns were inſtituted by a Princeſs of *Sweden* of that Name, *Anno* 1360. who obtained a confirmation of her Order from Pope *Urban* the Fifth, according to St. *Baſil*'s Rules in the general, though with ſome additions: The Monks and Nuns of this Order, are not debarred their Religious Houſes to be far ſeparated the one from the other, and to be preſent

at one and the ſame Church. As for the Brothers it is their buſineſs, according to injunction, to officiate below, while the Siſters do the like above: As for the Cloathing of both Sex, Grey was enjoyned, *viz.* a Cloak-Coat and a Red Croſs thereon. As to Suſtenance or that wherewith they ſubſiſted, it ought to be common amongſt them, and their Lodging to be only on Straw. The Nuns were enjoined to wear on their Veil, a White Linnen Crown ſpotted or ſtreaked with Red Cloth imitating drops of Blood, and ſo placed that they may appear like a Croſs. As for the Siſters they are directed what Prayers to uſe every day; enjoyned ſilence and to avoid conferring with men, except upon urgent occaſions, and that through a Window, but ſhe who opens not her Window at all has the moſt praiſe. As for their Conſecration, it is from the Biſhop, and their Confeſſion through a Lattice, where they may be heard, but not ſeen, unleſs upon receiving the Sacrament. When any one enters the Convent ſhe has her Coffin carried before her by four Siſters,

Sisters, and in the Convent is a Grave to put them in mind of their mortality; as for their Devotion it is enjoined very strict, as likewise are all the other matters relating to the Order. More of which you may see in *Antonius*, *Trithemius*, *Baleus*, *Nauclerus*, &c.

The Order of St. *Katharine* is according to the Rules of *Dominicus*; the story going, That she saw him with the Founders of divers other Orders in a Dream, and he having a Lilly in his hand, bid her undertake some of their Orders, which made her choose his. She was born at *Sena* in *Tuscany*, and vowed Virginity in her Childhood; and after she professed this Order drank only Water, and eat Bread and Herbs, lying in her Clothes upon the Boards, and afflicting her self with an Iron Chain, watching often, and giving her self much to Devotion, chastizing her self for her own sins, for the Dead, and for those that were Alive. The Nuns of St. *Katharine's* Order wore Garments of White, cast over with a Bleak Veil and Head Covering, and is held

held to begin *Anno* 1372. or as ſome will have it 1455.

Lodovicus Barbus, a *Venetian*, inſtituted the Order of *Juſtinian*, in the year 1409. after the Rule of S. *Benet*, which was by *Eugenius* the Fourth, Biſhop of *Rome*, inlarged, and by *John* the Twenty fourth, Biſhop of *Rome* confirmed. As for the Monks of this Order they lived very ſtrictly, never eating out of their Convent with Laymen, unleſs great neceſſity urged it; and being very charitable to ſtrangers, they often waſhed their Feet, *&c.* As witneſs *Hoſpinian*, *Polidore Virgil*, *Franciſcus*, *Modius*, *Antonjus*, &c.

The Eremites of the Order of St. *Hierom* were enjoyned the Rule of St. *Auſtin*, being inſtituted in *Urbinum*, a City of *Umbria* in *Italy*, about the year 1366. during the Papacy of Pope *Gregory* the Ninth, and by *Gregory* the Twelfth confirmed; and there were of this Order in *Italy* twenty five Convents, and are little different in Habit and other matters from St. *Hierom's* Monks, *&c.*

The Canons of St. *Saviour* had their beginning in *Italy*, at a place called *Scopetum*,

Scopetum, whence they took the denomination of *Scopetines*, and follow the Rules of St. *Auſtin:* Their firſt Inſtitution was by *Francis* of *Bononia*, in the Year 1366. during the Papacy of *Urban* the Fifth, and were by *Gregory* the Eleventh confirmed, in the Year 1370. wearing a white Cloak and Hood, under the Cloak a Linnen Veſtment, *&c.*

The *Abbati* took their Denomination from the white Linnen Veſtments they wore. This Order, in the time of Pope *Boniface* the Ninth, deſcended the *Alpes* into *Luca*, *Flaminea*, *Hetruria*, *Piſa*, and other *Italian* Countries. Their principal Prieſt, or Conductor being clothed in White, and carrying a Crucifix in his Hand, made a more than ordinary pretence to ſtrictneſs in Religion; weeping for the Sins and Calamities of the Times, eating together in High-ways, and lying promiſcuouſly; and they increaſed ſo faſt, that Pope *Boniface* the Ninth, growing jealous that their Prieſt aimed at the Popedom, apprehended him and put him to death; whereupon his Followers diſperſed themſelves; but theſe, together

ther with the Fratricelli and Turlupini, being by many termed Broachers of Heritical Opinions, and ſcarce to be ranked amongſt Religious Orders, I ſhall for brevities ſake paſs them over.

The *Montolivetenſes*, or Monks of *Mount Olivet*, had their beginning 1407. betaking themſelves to a Hill which they called *Mount Olivet*, profeſſed St. *Bennet*'s Rules, and clothed themſelves in white Garments, getting their Order to be confirmed by Pope *Gregory* the Twelfth; and before theſe there were ſeveral of the ſaid Denomination, but Pope *Boniface* the Eighth diſannull'd them, as witneſſes *Fran. Sebellicus*, and others.

The *Canons Regular* of St. *George*, by ſome called *Apoſtolici*, were Founded by *Lawrence Juſtinian*, Patriarch of *Venice*, in the year 1407. Their Order was confirmed by *Gregory* the Twelfth; their Habit was a Linnen Surplice over their other Cloaths, and a black Hood; but being out of the Cloiſter, they wore a black Cloak and Hat: And of theſe were Two other Orders, the one wearing Blew, and the

the other White; and except in time of ſickneſs, they abſtained from Fleſh, nor were they by any Vow tied to the Rules of their Profeſſion.

The *Mendicants* of St. *Hierom* were inſtituted *Anno* 1407. by *Charles Florentine*; and Pope *Gregory* the Twelfth confirmed their Rule according to that of St. *Auſtin*: As for their Garments they are of a dark coloured Cloth, wearing a plaited Cloak uppermoſt, having likewiſe a Leathern Girdle and Wooden Shoes.

The *Canons of Lateran* ſeem to derive their original from St. *Auſtin*; theſe by Pope *Calixtus* were expulſed with Saint *John Lateran*, but were again ſeated there by Pope *Paul* the Second; their Hoods, Scapulars, and Cloaks are black.

The Monks of the Order of the *Holy Ghoſt*, were, *Anno* 1407. Inſtituted by *Gabriel* of *Spoletum*, at *Venice*; uſing the like Habit as the Canons Regular.

The Brothers of St. *Ambroſe ad Nemus*, had their Inſtitution at *Millan*; and were Confirmed *Anno* 1433. profeſſing St. *Auſtin*'s Rules, and wearing dark-coloured Cloaths.

The

The *Minimi* of *Jesu Maria*, were the Institution of *Francis Paula*, a *Sicilian*, *Anno* 1471. who made Three Rules, one for the Brothers, another for the Sisters, and the third injoyned to both Sexes. They were injoyned to observe the Ten Commandments and the Church Laws, to be obedient to the Pope, to persevere in their Vows of Poverty, Chastity, and Obedience, as also to Fast: This was allowed by *Julius* the Second, *Innocent* the Eighth, *Alexander* the Sixth, *Sixtus* the Fourth, and *Leo* the Tenth; they altogether abstaining from Flesh, wandring up and down in course Linnen, bare-footed and bare-headed: more of which you may see in *Surius*, *Tom.* 2. *de vit. Sanct.* &c.

In the Year 1500. came out of *Germany* a sort of people, who stiled themselves *Poor Pilgrims*, bare-headed and bare-footed, clad in Linnen, or grey Cloth, having a Wooden Cross in their Hands, drinking neither Beer nor Wine; their Food all the Week, except *Sunday*, being Herbs seasoned with Salt, altogether abstaining from Flesh, Fish, Milk, Butter, Cheese, and Eggs; stretching their Arms out

in

in Churches croſs-wiſe, in imitation of a Croſs; and in Prayer fell flat on the ground; no where ſtaying above the ſpace of Twenty hours at once, going from door to door begging by couples: And amongſt them were divers Prieſts, Deacons, and Sub-Deacons; which Penance they voluntarily undertook, for what number of Years they thought convenient, and the ſet time expired, they returned home to follow their former Imployments; and only excluded from their Pilgrimage Women and Monks.

The Order of *Indians* were Inſtituted in the time of Pope *Julius* the Second; being of the Carmelite Race; and are thought to be called *Indians*, for that they intended to Convert the *Indians* to the Chriſtian Faith; the *Indias* being about that time diſcovered: As for their Garments they wore a black Cloak over a white Gown.

The Society of *Divine Love*, was compoſed of a People that met in obſcure and remote places with much Devotion, where they Prayed, ſung Pſalms, and Adminiſtred the Sacrament; and were called *Theatini*, from the Biſhop-

rick

rick of *Theatinum*, which was rejected by *John Peter Caraffa*, that with leſs trouble and incumbrance he might profeſs a devout Life, and give himſelf up more ſeriouſly to Contemplation, and the ſtudy of Divine Myſteries; nor would he accept of the Biſhoprick of *Brunduſium*, which *Charles* the Fifth *Roman* Emperor, would have conferred upon him, and Inſtituted his Order under Pope *Clement* the Seventh: This Man was afterward made Biſhop of *Rome*, by the Name of *Paul* the Fourth, *&c.*

The Order of *Paulini* was Inſtituted by a Noble Matron, called *Gaſtalia*, *Anno* 1537. at *Mantua*, whence thoſe of the Order were ſometimes called *Gaſtalini*; and their chief buſineſs was to mortifie the Concupiſcence and Luſts of the Fleſh: But for ſome Inconveniences that accrued by ſuch Temptations as they gave themſelves up to, the Order was, not long after its Inſtitution, extinguiſhed or ſuppreſſed.

Thus have we briefly run through moſt of the Religious Orders that held of, or were confirmed by the See of *Rome*. Some there are that yet remain,

main, which being rather Military than Eccleſiaſtical Orders, I ſhall ſay ſomething of them and their Founders in due place; and conclude the Religious Orders with that of the Jeſuits, or thoſe of the Society of Jeſus, Founded by *Ignatius Loyola.*

CHAP.

CHAP. VII.

A Deſcription of the Society of Jeſus, *or the Order of the Jeſuits, in what relates to their Inſtitution, Confirmation General Rules and Offices; being a brief Abſtract of a Book publiſhed by the Superiors of the Order,* &c.

THE Order called the *Society of Jeſus*, ſo much talked of through the Chriſtian World, was Inſtituted about the Year 1540. by *Ignatius Loyola*, a Native of *Cantabria*; who having been a Souldier, and received ſome Wounds in the *French* Wars, they occaſioned a years ſickneſs or more, which made him ſo ſenſible of his own Infirmites, that he reſolved upon his Recovery to renounce the World, and devote himſelf to the advancing the Name of Jeſus; and accordingly in the Twenty ſixth Year of his Age travelled to *Jeruſalem*, where having paid his Devotion at the Holy Sepulchre, he

he returned to *Spain*, and gave himſelf to Study at *Complutum* and *Salamanca*, preaching Mortification by his Doctrine and Poorneſs of Habit; and from thence going to *Paris*, where he ſtudied Ten Years, he was made Maſter of Arts, and in the Year 1536. came again into *Spain*, with Ten Perſons, who had undertaken to follow his directions; and ſo to *Rome* to get leave of the Pope to travel to *Jeruſalem*. But the Peace being broken between the *Venetians* and *Turks*, they held it not ſafe; but choſe to go to *Venice*, and there (as occaſion required) to dreſs the Wounds of Poor Perſons, and look after the Sick, *&c.* Seven of his Companions, undertook to preach about the Territories of *Venice*, though they had nothing to ſubſiſt on but Charity; and by this time being better improved, they again returned to *Rome*, where the Clergy moleſted and oppoſed their proceedings; yet they increaſed, and by applying themſelves to Pope *Paul* the Third, had their Order confirmed, and ſince ratified by *Julius* the Third, *Paul* the Fourth, *Pius* the Fourth, and the *Council of Trent*; being

being injoyned at firſt not to have above *Sixty* of the Society, but afterward that Limitation was diſannulled, permitting all that were capable to become Members of the Society, if they could be admitted by the Superiors. Their Chief or General of the Order they have, who commonly reſides at *Rome*: Likewiſe their Coadjutors in Spiritual Things; ſuch as are their Prieſts, Profeſſors of Divinity, Philoſophy, and Inferior Arts and Sciences: Their Coadjutors alſo in Temporals, whoſe buſineſs it is to have a regard to their Cloaths, Diet, and Domeſtick Affairs; and for the better ſupply of their Order, maintain their Scholars and Novices, who without diſputing what is injoyned, are bound to obey their Superiors. This Order differs from others, for that beſide the three uſual Vows of Poverty, Chaſtity and Obedience, they bind themſelves to the Pope readily and chearfully, to undertake whatever he gives them in charge, without being chargeable to him; nor muſt they refuſe any journey he ſhall injoyn them for, the propagation of the Roman Catholick Faith:

Amongſt

Amongſt them the Title of Profeſſor is in higher eſteem than that of Prieſt, the latter being frequently obtained long before the former. Inſtead of a Hood they wear a Philoſophical Cloak long and black, their Cap is called *Bareta*, reſembling a Croſs, which they do not wear abroad; their Caſſocks are called *Solannas*, tied about them with ſilken Girdles: And ſo faſt they ſpread, That about Sixty or Seventy Years ſince, they had Two hundred fifty ſix Colleges, beſides Houſes: More of which you may ſee in *Chriſtianus Franken, in Coloqu. Jeſuit*, &c. *Surius Hoſpinian*, &c.

The general Rules of this Order are twice a day to examine their Conſcience, to be diligent in Meditation, Prayer, Reading, and daily to be preſent at the Divine Service, at the times appointed to Confeſs their Sins, twice every Year to renew their Vows, and on *Fridays* to be abſtinent, without the Superiors leave not to Preach; that they keep no Money by them, nor have any valuable matter in Property; not to read any Book without leave, nor to meddle with any thing that is not

their

their own; to learn the Language of the Country where they are, and not keep their Chamber-door or Cheſts under Lock and Key, nor in the night to ſleep with their Windows open, or go Naked, nor to go out of their Chambers without their Clothes, neither to teach or learn without their Superiors leave, nor to drink between meals, nor to eat abroad without the like leave, which muſt alſo be had for their taking Phyſick, or conſulting a Phyſitian: They muſt obſerve the Ring of the Bell, keeping their Chambers neat, and their Beds clean; and when they find themſelves under any great temptation, to acquaint their Superiors therewith: They muſt be Obedient, Humble, and Reſpective to their Superiors, uncovering their Head when they approach; not to complain of one Superior to another: To keep ſilence, or briefly to ſpeak to the purpoſe, with Submiſſion and Moderation; to avoid Contradiction, Contention, and ſpeaking evil of each other, or their Countries, he being only to reprove who is Authorized ſo to do. Whilſt two are in a Chamber let the Door ſtand open:

Let

Let no man at the Table put off his Hat unleſs to his Superiors, nor talk with Strangers, or have converſation with them by Letters without leave; report idle Tales, or tell abroad what is done at home they muſt not; nor without leave meddle with Secular affairs; nor write any thing of Inſtruction or Conſolation; every one is required to inſtruct his Brother to confeſs, as likewiſe exhort him to it. Without leave none muſt go abroad, and when he does, he muſt ſhew the reaſon, and upon his return give an account of the effect it took; ever obſerving to write down his name, and to acquaint the Porter whither he goes; and muſt return before night, unleſs he has leave to travel, and then he muſt lodge in Jeſuits a Colledge, if any offer in the way, and there to be as obedient to the Superior as to his own. As for theſe Rules, *&c.* they muſt every one have them in being, that once a month they may read them, or hear them read; but the Co-adjutors are bound to read their Rules every week. Their Conſtitutions likewiſe they have, wherein is de-

monſtrated that the main end of their Society is to do good to their own Souls, and thoſe of their Neighbours, and Relations; wherefore they are bound to travel up and down, and every ſix months to confeſs their ſins to the Prieſt; then to receive the Communion, and caſt off all inordinate affections of Kindred, Friends, and temporal matters; to deny themſelves, to ſtudy humility, to take up the Croſs of Chriſt and follow him; to aim at Perfection and all other Virtues, but chiefly at Charity; to be careful of the inward man; to embrace Poverty with alacrity; to diſpence freely their Spiritual gifts, as they have freely received them; to ſtudy Chaſtity, Purity, and to be watchful over their Senſes, but eſpecially their Eyes and Tongues: To be temperate, decent, and modeſt, eſpeally at the Table; not in any thing to diſobey the Superiors command, nor to conceal any thing in Confeſſion; to ſtudy Unity and Conformity in judgments, in affections; to avoid idleneſs, and Secular affairs; to avoid all exceſs that may impair health, and rather uſe what means he can to preſerve it;

it; to intreat the Superior that once a year he would enjoin a Penance for the paſt failings, in not duly obſerving their Rules and Conſtitutions as they ought.

Theſe are their Rules in general, according to their Book of Rules and Inſtitutes, Printed at *Lyons* in *France*, *Anno* 1607. But to come nearer to particulars, there are divers others ſet forth in the ſame Book: As the Conſtitutions and Rules of Provincials, Rules for Provoſts, Rectors of Colledges, and the Examiner, Rules for the Maſters of the Novices, and their Councellors, Rules for Travelors, Rules for their Miniſter or Controler, for the Admonitor, the Overſeer of the Church; Prieſts their Rules, Rules for Preachers, the General Proctor his Rules, Readers their Rules, as alſo for the *Infirmarius Librarii*, as they are ſet down in their Book, for the better inſtruction of every Officer and Member of the Society; which Book, by the Order of the Superiors, was Printed in the Year and Place before mentioned; to which for brevities ſake the inquiſitive Reader

der is referred. As for the Priviledges and Immunities granted them by several Popes, they are very great, and have been very much Improved.

CHAP.

CHAP. VIII.

A Deſcription of the ſeveral Military Orders, or Orders of Knighthood in moſt Chriſtian Kingdoms, Provinces, and Countries, as they have been, and are at this day found, with their Inſtitution, Confirmation, Rules, Habit, and Collars or Badges of their reſpective Orders: To what end they were Inſtituted, and by what Kings, Princes, Noble-men and Prelates they were Encouraged and Confirmed; with the Decay of ſome, and Riſe of others, &c.

THe enſuing Orders being rather looked upon as Military ones, than confined to the ſtrictneſs of Religious Worſhip, we ſhall but lightly mention them; yet that the Reader may be benefited thereby, eſpecially in reading of Hiſtory, *&c.*

The Knights *Hoſpitalers*, or Knights of the Order of St. *John Baptiſt*, firſt obtained leave to build a Monaſtery at *Jeruſalem*, of the Calypha of *Egypt*, which they dedicated to the Virgin *Mary*, and employed themſelves in defending Pilgrims; as alſo in entertaining and relieving them in Hoſpitals and Houſes built for them, ſquaring their matters as to Devotion, according to St. *Auguſtines* Rules; and ſo well behaved themſelves, upon the Chriſtians taking *Jeruſalem*, *Anno* 1099. that they were held in high eſteem with *Godfrey* of *Bulloigne*, and other Kings; ſtoutly defending with their Swords the Chriſtian Religion, till the Princes of the *Weſt* failing, by reaſon of their own inteſtine Diſcords, to ſend them ſuccour, they were by the Infidels quite beaten out of *Syria*, *Anno* 1308. at what time, with a great Fleet they invaded *Rhodes*, took it from the Turks, and maintained it 214. years, but loſt it in the Reign of *Solyman* the Magnificent, after a bloody ſix months ſiege, from whence they were called the Knights of *Rhodes*, but ſince the Knights of *Malta*; which place their

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Poſterity at this day poſſeſs and defend againſt all oppoſition, Governed by a great Maſter, *&c.*

The Order of the Knights *Templers* was founded by *Hugo de Paganis*, and *Gufrid de St. Aidemaro*, who with their followers undertook to ſecure the Roads, for the ſake of Pilgrims, from all Robbery and Outrages; and from their being aſſigned a reſidence near the Temple in *Jeruſalem* by King *Baldwin*, were from thence called *Templers*, and did great ſervice under the leading of their Great Maſter againſt the Infidels in the Holy War; but having loſt *Syria*, upon their return into *Europe*, they were hardly treated, and the Order quite extinguiſhed; as for their manner of Religious Obſervance, it was much according to the Rule of the Canons Regular.

The *Teutonick* Order was Inſtituted or Erected before the Walls of *Ptolomais*, by the King of *Jeruſalem*, in the preſence of divers Princes and Prelates, who approved it, and was confirmed by the Emperor *Henry* the Sixth, and Pope *Celeſtine* the Third, and enjoined St. *Auſtin*'s Rules: They were alſo called

Marinii or Knights of St. *Mary*, and did great ſervice in the Holy War, and ſince that time upon ſundry occaſions, under their Superiors or Great Maſters, being moſtly *Germans* and *Polonians* that are admitted into it, and at this day are very Powerful and Rich, having many Lands and Poſſeſſions.

The Order of the Knights of St. *Lazarus* were Inſtituted, *Anno* 1119. but being almoſt extinct, Pope *Pius* the Fourth renewed them. The Habit of this Order is a dark-coloured Garment, with a Red Croſs on their Breaſts, and were alſo Inſtituted the Knights of the *Annunciada*, in memory of the Annuntiation of the Bleſſed Virgin, and held an Annual Feaſt on her day.

The Knights of *Calatrava*, who took their Denomination from a Town of that Name in *Spain*, were Inſtituted by *Sanctius*, or as ſome will have it, *Alphonſo* King of *Spain*, in the year 1121. or as others ſay, 1160. who being of the *Ciſtertian* Order, undertook to defend the Frontries againſt the Incurſion of the Turks and Saracens, which the *Templers* were too weak to do, and live very ſtrict in the obſervance of

of their Rules; and had many Favours conferred upon them by Pope *Innocent* the Third.

The Knights of St. *James* in *Spain*, had their Inſtitution from Pope *Alexander* the Third, who confirmed them, and enjoyned them the Rules of St. *Auſtin*; whoſe firſt Grand Maſter was *Peter Ferdinand*, who for the ſupport of himſelf and his Order, had yearly 150000. Crowns, being Inſtituted, *Anno* 1170. the Great Maſter taking place next the Blood Royal; wearing in Peace and War a Purple Croſs on their Breaſts, reſembling a Two Handed Sword Handle, called *Spatha*, whence the Knights of the Order are called *Sancti Milites Jacobi de Spatha*, and from *Compoſtella*, *Compoſtellanos*.

The Knights of the *Holy Sepulchre* were likewiſe called Knights of the Order of St. *James*; their buſineſs being to guard the Sepulchre: But when the Chriſtians loſt footing in *Syria* it expired, their Charge being given by the *Soldan* to the *Franciſcans* that were found in *Jeruſalem*, &c.

The Order of the *Gladiators* began in *Livonia*, *Anno* 1204. and were ſo

called for carrying on their Cloak two Red Swords a-croſs; their Inſtitutor was *Albert*, Biſhop of *Riga*, who gave towards their Maintenance the third part of his Church Revenues; their Habit, unleſs the two Bloody Swords worn thereon, was White, to ſhew their Innocence and Reſolution to maintain war againſt the Enemies of the Croſs of Chriſt, converting many Unbelievers to Chriſtianity, not only in *Riga*, but in other places of *Livonia*; for which good ſervice, Pope *Innocent* aſſigned them what Lands in thoſe parts they ſhould win from the Infidels. But in the end by the Popes perſwaſion, both this, and the Order of the *Cruciferi*, became one in conjunction with the *Teutonick* Order: To ſee which more at large, read *Crantzius*, *l.* 7. *Funcius*, *l.* 10. *Munſter* in his Geography, *Balæus*, &c.

The Knights of St. Mary *de Mercede* or Redemption, were Inſtituted by King *James* of *Aragon*, who in the year 1212. ſubdued the Iſles of *Baleares*, and ſetled this Order about the year 1232. which was confirmed by Pope *Gregory* the Ninth; their buſineſs was chiefly to redeem Chriſtian Captives taken by the Infi-

Infidels: Their Garments were White, with a Black Croſs, and profeſſed the Rules of the *Ciſtertian* Order.

The Knights of *Monteſia* were Inſtituted by the ſame King of *Aragon*, and confirmed by Pope *Gregory* the Ninth, and were ſo called from a place in *Valentia*; the Badge of their Order being a Red Croſs, and hold the *Ciſtertian* Rules.

The Knights of St. *Maurice* were Inſtituted by *Amadeus* the Seventh, Duke of *Savoy*, in honour of St. *Maurice*, *Anno* 1490.

The Order of the *Golden Fleece* was inſtituted by *Philip* the Good, Duke of *Burgundy*, and Father to *Charles* whom the *Switzers* overcame and ſlew; he Inſtituting it on his Wedding day with *Iſabel*, Daughter to the King of *Portugal*, in memory of *Jaſon*'s fetching the Golden Fleece, as ſome will have it.

The Order of the *Moon* was Inſtituted by *Reiner*, Duke of *Anjou*, upon his obtaining the Kingdom of *Sicily*, *Anno* 1464. and as a Badge the Knights wear a Silver Half-Moon on their Arms, and were in all dangers bound to ſtand by, and defend each other, not at any time pre-

preſuming to fall at variance amongſt themſelves.

The Knights of St. *Michael* the Arch-Angel, were Inſtituted by *Lewis* the French King, *Anno* 1469. The Badge of their Order being a Gold Chain, at which hangs the Image of St. *Michael*, trampling on the Infernal Dragon; and of this Order he appointed 36. Knights, himſelf to be the Chief.

The Knights of St. *Stephen*, were the Inſtitution of *Coſmo*, Duke of *Florence*, and were confirmed *Anno* 1561. by Pope *Pius* the Fourth, wearing Red Croſſes ſet in Gold; their Seat is in *Ilua*, an Iſle of the *Liguſtick* Sea, and were Inſtituted in imitation of the Knights of *Malta*, taking their Denomination from *Stephen*, Biſhop of *Florence*, or as ſome are of Opinion, from *Stephen*, Biſhop of *Rome*.

The Knights of the *Holy Spirit*, were Inſtituted by *Henry*, the French King, *Anno* 1579.

The Knights of St. *George* in *England*, were Inſtituted by King *Edward* the Third, commonly called Knights of the Garter.

The Knights of the *Star*, were Inſti-

tuted

tuted by King *John* the Firſt of *France*, in memory of the Star that guided the Eaſtern Magi to the place where Chriſt was born.

The Knights of the *Genets*, held to be the firſt Order of Knighthood in *France*, was inſtituted by *Charles Martel*, in memory of the ſignal Victory he obtained over *Abdiramo*, in whoſe Camp he found many of thoſe Creatures, whoſe skins are excellent Furrs.

The Order of the *Crown Royal*, was Inſtituted by *Charles* the Great, in honour of the *Friſons*, who had done him great ſervice in his wars again the *Seſnes*, or antient *Saxons*.

The Order of the *Star* in *France*, was Inſtituted by King *Robert*, *Anno* 1022. the whole Order conſiſting of thirty Knights, of which the King was the Principal; the Garb they wore were Cloaks of White Damask, and a Star of Gold imbroidered with five pointed Rays on the left ſide.

The Order of the *Broom-Flower*, was Inſtituted by St. *Lewis*, the French King, who in the Collar of his Order wore Golden Broom-Husks or Cods, intermingled with Flower *de Ly's*, by which he

he ſignified that from a Low Eſtate or Humility he had been exalted to the Throne.

The Order of the *Ship* was likewiſe Inſtituted by the ſame King, to encourage the Nobility of *France*, either in Perſon or Eſtate, to ſet their helping hand to the improvement of Navigation, or to attempt the Seas with him to reſtore the Poſſeſſions of the Chriſtians in the Holy Land. The Collar of this Order was interlaced with Scallops double, imitating or Emblematically ſignifying the Sandy Shoar, and double Creſcents or Half-Moons, which with the figure of a Ship at the Collar or Chain in Cipher, might ſignifie his intentions to fight againſt *Mahumetans*; wherefore the Knights were daily obliged, to hear things to incite them to the vindication and promoting of the Chriſtian Faith, to protect Widows, Orphans, and thoſe that were oppreſſed.

The Order of the *Holy Ghoſt* in *France* was Inſtituted by *Henry* the Third, in memory of his Nativity, Election to the *Polonian* Kingdom, and his coming to the poſſeſſion of the Crown of *France*, all which hapned on *Whitſunday*. This Order

Order conſiſted of the King, and one hundred Knights, amongſt whom were four Cardinals, five Prelates, the Chancellor, Provoſt, Maſter of the Ceremonies, the High Treaſurer and Regiſter, all the Knights being bound to wear the Croſs on their Garments.

The Order of *Chriſtian Charity* was Inſtituted by the ſame King, enjoining thoſe to uſe their diligence in relieving Captives, and have regard to maimed Souldiers, and other Objects of Charity; And to that end he aſſigned them Rents and Hoſpitals; they wore on their Cloak as their Badge, an Anchor'd Croſs, embroidered with White Sattin.

The Order of the *Virgin Mary* in Mount *Carmel*, was inſtituted by *Henry* the Fourth, French King, the number ordained being one hundred Gentlemen, Natives of *France*, and was confirmed by Pope *Paul* the Fifth, *Anno* 1607.

The Order of *Orleance* was Inſtituted by *Lewis* of *France*, Duke of *Orleance*, *Anno* 1393. called the Order of the *Porcupine*: Becauſe the Knights wore a *Porcupine* of Gold at the end of three Chains for their Badge.

The Order of the *Golden Shield* was Inſtituted

ſtituted by *Lewis* the Second, third *Duke* of *Bourbon*, ſirnamed the Good; in the Shield was a Bend of Pearls, and written thereon the word *Allon*, which is much at one with *Allons* in French, by which ſome ſay he meant, *Let us go all together to the ſervice of God, and Defence of our Country.* He likewiſe Inſtituted the Order of the *Thiſtle*, called alſo the Order of *Bourbon*, *Anno* 1370. conſiſting of Twenty ſix Knights, who wore Belts, on which were embroidered the word *Eſperance*, and a Thiſtle of Silk and Gold hanging as a Taſſel; the like word was on their Collar of Gold, interwoven with Flower-*de-Lys's*, and the Virgin *Mary's* Picture Crowned with Rays, and Stars hanging at it in an Oval, with a Thiſtle-Head at the bottom.

The Order of St. *Mary Magdalen* was Inſtituted *Anno* 1614. by *John Cheſnel*, a Noble French-man, Inſtituted to reſtrain the French Nobility from Duels and Quarrels; and of this Order were uſually five hundred Knights, who had a Houſe aſſigned them near *Paris*, and were enjoined to be Charitable, Obedient, to avoid Quarreling, to obſerve conjugal Chaſtity, &c. and had a Great Maſter over them,

them, more of which you may ſee in the Hiſtory of *Andreus Favine Pariſian*, an Advocate in the Court of Parliament, as alſo of the Order of *Bretagne* or *Hermine*, and Ears of *Corn*, Inſtituted by *Francis*, Duke of *Bretagne*, *Anno* 1450.

The Knights of the *Bath*, were Inſtituted by *Henry* the Fourth, King of *England*, who conſtituted ſix and forty of that Order, appointed them their Chambers in the Tower, and to this day the Order flouriſhes, being conferred, as the Favour of the Prince, upon worthy Gentlemen of known Loyalty and Integrity.

The Order of the *Thiſtle*, or St. *Andrew*, was Inſtituted in *Scotland* by King *Achaius*, who made a League Offenſive and Defenſive with *Charles* the Great, *Anno* 809. The Collar be compoſed of Golden Thiſtles and Rue, with this Motto, *Nemo me impune Laceſſit*, and at the bottom of it hung the Image of St. *Andrew* with his Croſs.

The Order of the *Lilly* or *Navarr*, was the Inſtitution of Prince *Garcia* the Sixth, *Anno* 1048. in the City of *Nagera*, to the honour of the Virgin *Mary*, conſiſting of Thirty eight Knights, himſelf being the Chief; and the main end of their

In-

Inſtitution was to expel the *Moors* out of that Kingdom; each of them wore on his Breaſt a Silver Lilly, and a double Chain of Gold, interlaced with the Letter M. ſtanding for *Mary*, at the end of the Chain hung a Flower-de-lys with the like Letter Crowned.

The Order of St. *James*, or the Sword, was Inſtituted under the Reigns of *Ferdinand*, King of *Leon*, and *Alphonſo*, the Sixth King of *Caſtile*, in the year 1158. The Knights of this Order, on their Breſts and Left Sides wore a Scallop-ſhell, and about their Neck a Chain of Gold, with a Sword, or the ſhape of a Sword made of Red Sattin imbroidered, and a Scallop-ſhell upon the Sword; the Red Sword ſignifying their Victory over the *Arabians*: This Order was alſo eſtabliſhed in *Portugal*, encreaſing to above Six hundred, inſomuch that many Lords of *Spain* held it an Honour to be of the Order of St. *James*.

The Order of St. *Julian*, commonly called that of the *Pear-Trees*, had its Inſtitution in the Kingdom of *Leon*, *Anno* 1179. being allowed and approved by Pope *Alexander* the Third, *Lucius* the Third, and *Innocent* the Third. Theſe Knights

Knights had a Pear-tree for their Arms; but *Alphonſo* the Ninth, taking the City of *Alacantara* from the *Moors*, he beſtowed it upon the Great Maſter of *Calatrana*, who beſtowed it upon the Maſter of the Pear-tree, whence they ſtiled themſelves Knights of *Alacantara*, and changing their Arms, wore the Green Croſs, ſet with Flower-de-lys's on their Breaſt; and as to Religious matters undertook to ſquare themſelves by the Rules of St. *Bennet*, and ſtrictly profeſſed Chaſtity; but Pope *Paul* the Fourth diſpenſed with that, and gave them leave to Marry, and the Great Maſterſhip was united by Pope *Alexander* the Sixth, to the Crown of *Caſtile*.

The Order of the *Band* or *Red Scarf*, was Inſtituted by *Alphonſo* the Eleventh, King of *Leon* and *Caſtile*, *Anno* 1330. The Knights of this Order wearing a Red Scarf or Riband, and were enjoined to accompany the King in his wars, *&c.*

The Order of the Dove was Inſtituted at *Segobia* in *Caſtile*, by *John* the Firſt, *Anno* 1379. The Collar of this Order was linked with Sun-beams, and to it was faſtned the figure of a Dove of Gold, enaml'd with White, in a flying poſture,

poſture, but it continued not above a year.

The Order of St. *Saviour* of *Montreal*, commonly called the Order of *Aragon*, was Inſtituted in *Aragon*, *Anno* 1120. by *Alphonſo*, the Eighteenth King of *Navarr*, and the Firſt of *Aragon*; the Knights of this Order wearing Red Robes, and on their Breaſts an Anchored Croſs, and had leave given them to Marry.

The Order of the *Dragon*, was Inſtituted by the Emperor *Sigiſmond* in *Germany*, *Anno* 1418. The Knights of this Order on Feſtival days wore a a Scarlet Cloak, with a double Golden Chain, at the end whereof hung a Dragon overturned, and her Wings broke, and moreover a Croſs Flower-de-lys'd; which grew and were held in high eſteem.

The Order of *Auſtria* and *Carinthia*, or of St. *George*, was Inſtituted by the Emperor *Frederick* the Third, who was Firſt Duke of *Auſtria*, in the Year 1470. the Garments of the Knights were white Coats, with red Croſſes, and by their Rule were bound to guard the Frontiers of *Germany*, *Hungary*, *Auſtria*, *Styria*, and *Carinthia*.

The

The Order of *Poland*, or of the *White Eagle*, was Inſtituted by *Ladiſlaus* the Fifth, King of *Poland*, in the Year 1325. the Kings wear a triple Chain, at which hangs an Eagle crowned.

The Order of the *Elephant*, or of *Denmark*, was Inſtituted by *Chriſtiern* the Firſt, King of *Denmark*, *Anno* 1478. the Collar of this Order being compoſed of Elephants with ſilver Caſtles on their backs, at the end whereof hangeth the Effigies of the Virgin *Mary*, adorned with Rays, and a Creſcent under her Feet.

The Order of *Sweden*, or of *Jeſus*, or of the *Seraphims*, was Inſtituted *Anno* 1334. by *Magnus* the Fourth, King of *Sweden*; the Collar is compoſed of Patriarchal Croſſes and Cherubims, at the end of the Collar hangs an oval Tablet, with theſe Letters, *J. H. S.* ſignifying *Jeſus Hominum Salvator*, with four Nails enamel'd white and black.

The Order of the *Swan*, or of *Cleve*, is at this day held up by the Princes of that Houſe, who have the *Swan* for their Order Supporters, and Creſts of their Arms.

The Order of *Livonia*, or the *Sword*, was

was Inſtituted by *Albert* a Monk of *Breme*; who drawing to his Party divers rich Men, perſwaded them to renounce the World, and vow Chaſtity and Obedience, and to be conformable to the Rules of the *Ciſtertian* Order: They were clothed in long white Caſſocks, with black Hoods; near the Shoulder the figure of a red Sword, and two red Swords a-croſs on the Breaſt, with their points downward: The chief end of their Inſtitution being to fight againſt Infidels, *&c.*

The Order of St. *Gall* was Inſtituted in *Switzerland*, by *Frederick* the Second, Emperor, *Anno* 1213. upon his coming to viſit the Abbey of that Name: He likewiſe Inſtituted the Order of the *Bear*, giving the chief Lords Collars and Chains of Gold, at the end of which hung a golden Bear: And theſe two Orders he Inſtituted in the memory of St. *Gall*, ſaid to be the Converter of the *Germans*, to the Chriſtian Faith, and Saint *Urſus* who ſuffered Martyrdom before the Temple of the Sun at *Soleverrē*.

As for the *Italian*, or rather *Roman* Orders, they were many; the moſt material of which we ſhall briefly mention, though

though moſt of them at this day are ceaſed.

Anno 1320. Pope *John* the Two and twentieth, Inſtituted the Order of *Jeſus Chriſt*, at *Avignon*; thoſe of the Order wearing Croſſes of Gold enamel'd with red, incloſed with another Croſs.

Anno 1468. Pope *Paul*, at *Rome*, Inſtituted the Order of the *Holy Ghoſt*; the Badge of the Order being a white Croſs.

Anno 1498. Pope *Alexander* the Sixth Inſtituted the Order of St. *George*; thoſe of the Order carrying a Croſs of Gold, adorned with a Wreath, made in the form of a Crown.

Anno 1520. Pope *Leo* the Tenth Inſtituted the Order of St. *Peter*; conſtituting thoſe of the Order to wear, within an Oval of Gold, the Effigies of that Saint, at the end of a Tortois of Chains of Gold: Their Office being to guard the Sea-coaſts, againſt the *Turks*; who at that time committed many Piracies and Outrages.

Anno 1540. Pope *Paul* the Third eſtabliſhed, or rather Inſtituted the Order of St. *Paul*.

Anno

Anno 1560. the Order of *Pies*, whose charge was to carry and guard the Pope when he went abroad, was Instituted by Pope *Pius* the Fourth.

Anno 1587. Pope *Sixtus Quintus* ordained the Knighthood of *Lauretto*, to whom he erected our Ladies Church at *Lauretto* for a Cathedral.

There are likewise at *Rome* some Church-men that have taken upon them the Order of Knighthood, as those of St. *Anthony*, whose General is stiled the Abbot of St. *Anthony* of *Vienna*: Their Garments are black Cassocks, Cloaks and Gowns, a double St. *Anthony*'s Cross, *viz.* two *T T*'s made of blue Sattin, though the inferior sort wear but one T.

Anno 1233. the Knights of St. *Mary*, or the Virgin *Mary*, were Instituted by *Bartholomew* Bishop of *Vienna*, and confirmed by Pope *Urbin* the Fourth, and are bound to St. *Dominick*'s Rules; the Knights wore a white Cassock, with a red Cross and two Stars on the Breast, their Cloak of a grey colour, and had charge to take care of Orphans and Widows, and to their power on all occasions reconcile differences, and had liberty to live at home with their Wives and Families.

Anno

Anno 1518. An other Order of the Virgin *Mary*, was erected at *Rome*, by three Brothers; *Bernardo*, *Pedro*, and *John Baptiſta*, and was Confirmed by Pope *Paul* the Fifth; who with thoſe that Succeeded him, where to be great Maſters thereof; their Convent being in the Palace of *Lateran*, and are bound to defend the Catholick Faith, and fight againſt the *Turks*, and other Infidels, and to be of Noble Extraction. The Knights-Laicks, and Knights-Prieſts of this Order, the latter being Beneficed, are to wear Blew Ribands about their Necks, and a Golden Croſs with Blew Enamel, and on their Cloaks a Croſs of Blew Sattin; but the Knights Chaplains are to wear only a Blew Croſs on their Cloaks, and within the Croſs is a round Circle, wherein are *M. S.* ſtanding for *Maria Sancta*, with a Crown; Twelve Silver Beams or Rays being about the Circle, and Four Lillies at the four ends of the Croſs as alſo Four Stars.

At *Venice* is the Inſtitution of the Order of St. *Mark*, Inſtituted in Honour of that Evangeliſt, his Body being brought thither, from *Alexandria* in *Egypt*; and is in great Eſteem at this day; the *Venetian* Nobility generally coveting to be of that

Order. And at *Genoa* is the Order of St. *George*'s Knights; and so in other Cities in *Italy* are peculiar Orders: But seeing some of them, as indeed of what has been already mentioned, have long since ceased; those that are desirous of a larger Account, I refer them to the Histories of those Countries; and so conclude the Military Orders that are, and have been in divers Countries, highly in esteem with Princes and Prelates, and were not the least, to whose signal valour and prudent conduct, Christendom owes her Deliverance, from the Incroaching Sword of the Infidels; in repelling whom their Blood was so freely shed. And so hoping that what has been said, will not be construed to any Sinister end, but remain a lasting Monument, to the Memories of such as have done well: I conclude this part of the Book, and proceed to what is Material to be known, by those that are Studious in Curiosity, and not much Incoherent, if at all, with what has been said.

THE

THE SECOND PART, CONTAINING *A Survey of the Court of* Rome, &c.

CHAP. I.

A Brief Account of the Sacred Colledge, or Colledge of Cardinals; and of those depending on it, Relating to Offices and Profits, &c.

HAving entertained the Reader thus long, with the several Religious, and Millitary Orders; that are and have been in *Europe* and *Asia*, since that flouriſhing Cedar of Chriſtianity took Root, and ſpread its Branches to the ends of the Earth; and delivered them (as we hope) Impartially,

ally, without comment or Gloſs: We ſhall from thence proceed to ſpeak of other things, curious in themſelves, and perhaps not Vulgarly known; and will be found in the following Survey of the *Roman* Court, which for Magnificence, exceeds all others; as in the multitude of great Offices and Officers, ſplendid Receptions, large Revenues, pompous Ceremonies, and the like, and of theſe we ſhall treat in their Order; and the firſt to be obſerved is the Colledge of Cardinals, called the Sacred Colledge, *&c.*

In this Caſe the Pope, or Biſhop of *Rome*, for his Collaterals, has Cardinals to the Number of 70. and theſe are Six Biſhop-Cardinals, Fifty Prieſt Cardinals, and the remainder Deacon-Cardinals; as the number was determine and confirmed by *Sixtus Quintus*, Biſhop of *Rome*, and theſe compoſe the Sacred Colledge. Amongſt them, there is one that is Chamberlain of that Colledge, differing in Office from the Pope's Chamberlain, and is but for a year, whereas the other is for Term of Life; the Cardinals Reſidentaries in the Court of *Rome*, ſucceeding to it by Order of Seniority, have by the ſpace of a year, the Charge of the Revenues; at the end of which they diſtribute to each Cardi-

Cardinal his Portion, which they that are not reſident, enjoy no longer then Six Months, after they have left the City: And for the exacter Computation and Management of Affairs, have a Secretary, Clark, and Caſter up of Accounts, belonging to the Colledge; yet the Clark continues his Truſt but a year; the Secretary is ever an *Italian*, but the Clark may be a *German*, *French man*, or *Spaniard*, &c. Each of them by vertue of their Office, requires of the Heir of every Cardinal that Deceaſes, 25. *Ducats* of the Chamber, and have their Maintenance from the Palace.

The Secretary's Office, is to write in the Conclave, the Letters in the name of the Colledge, which are ſubſcribed and Sealed by the Principals of the Orders, *viz.* The firſt Cardinal-Biſhop, Cardinal-Prieſt, and Cardinal-Deacon: He aſſiſts likewiſe in the General Congregation, and in the Congregation of the Heads of the Orders, ſetting down the Decretals and Orders that in them are made, and keeps a Regiſter of the Reſolutions of the Secret Conſiſtories, given him by the Cardinal-Chamberlain of the Colledge: In the Conſiſtory he Officiates in a Red Habit, reaching to his Feet, with a Hood of the

like upon his Shoulders, but upon the *Extra omnes*, he likewise departs.

The National Clark is the Secretary's Substitute, or Deputy, to supply his room, or Business in his Absence.

The Caster up of Accounts is enjoyned to keep a due and just Account, in what relates to the Revenues of the Colledge, and make the Cardinal-Chamberlain sensible thereof.

CHAP. II.

An Account of the Masters of the Ceremonies, Master of the Palace, the Lord Vestry Keeper, the Popes Secretary, their Office and Dignity, &c.

THE Pope or Bishop of *Rome*, has Four Masters of the Ceremonies; two of which are stiled Participants, and have large Incomes, as Fifty Ducats of the Heir of every Cardinal that deceases, and a Hundred and Twelve of every new created Cardinal; with many other Perquisits; insomuch that their Office yields them Annualy 700. Ducats each: The other Two are called Supernumeraries, to each of

of them every new Cardinal gives Twelve Ducats of the Chamber; and though both the former have their entertainment from the Apostolical Palace, yet of these the most Antient only is so favoured, notwithstanding their Authority is equal in ordaining the Pontifical Functions, advising the Lords Cardinals what they are to do, and have a great Command. They are all likewise present in the Congregations of Rites, and one alone in the Ceremonial Congregation; all of them entering the Conclave; and when the Pope sends any Cardinal *Legat de Latere*, he proposeth to him one of these Masters, who is attired in Purple, and whilst he is in that Habit gives place to none, but the Master of the Chamber, or the Pope's Cup-bearer.

The Master of the Palace has his abode there, *viz.* In the Palace of the Vatican, with 2. Attendants. And this place belongs properly, to the Fathers of the Religion of S. *Dominick*: His Charge it is, to peruse the Works that are Printed in *Rome*, and to take a Copy, after he has approved them; and when by the Lord Vice-gerent they are Subscribed his Reverend Paternity sets likewise his hand to them, or one of his Assistants, who are Masters and Fathers of no mean Quality. This Master is pre-

ſent in the Congregation of the Judge; and in the Pope's Chappel, has a place under the Lord Deacon, or the moſt Antient Auditor of the Exchequer, called *Della Ruota*, and has his own Entertainment, and his followers, dayly from the Pope.

The Lord Veſtry-Keeper, inhabits in the Palace, and muſt be a Father of the *Auguſtine* Order, and under his Charge are Garments, and other things of great Value: He ever attends the Pope at Maſs in Pontifical or Private Celebration, and his Office it is to provide the Wine, the Water, and the Wafer; and when he is a Titular Biſhop, he takes his place in the Chappel among other Biſhops Aſſiſtants; and though he be not a Biſhop, he goes in the Habit of a Regular Prelate, ſitting in the Chappel above the Dean and the Auditor of the Exchequer, waiting upon the Pope's Mytre; who gives him Entertainment, as he does the Maſter of the Palace.

The Pope's Secretary is ever a Cardinal, ſtiled the Cardinal-Nephew, and hath many Secretaries under him: His chief Buſineſs is to write and ſubſcribe Letters by the Pope's Order, to Princes, Nuncios and others; to Sign the Patents of Governours,

nours, Podeſtates, Provoſts-Marſhals, and other Officers of the Church: Likewiſe all the Embaſſadors of Princes at their Departure, give an Account of their Negotiation to this Cardinal-Nephew; and the like grand Obſervance he has from all the Miniſters of *Rome*; and was wont to have the Title of Superintendent General of the State Eccleſiaſtical, which the Pope gave to him by his *Breve*, and by the like means, gives him the Title of Secretary.

CHAP. III.

An Account of the Officers and Servants, imediately Officiating, and attending on the Pope, and in his Palace, their Places and Dignities, &c.

AS for the Maſter of the Pope's Houſe, or *Major Domo*, he is always a Prelate; and divers others there are, who are properly called Domeſticks, as the Maſter of the Chamber, the Cup-bearer, the Sewer, Carver, chief Harbinger, Under-Maſter of the Chamber, Under-Cup-bearer, Under-Sewer, and Under-Maſter of

of the House; also, the Secret Chamberlains, of which there are frequently seven or eight Participant Chamberlains; one of the Secret-Chamberlains, being always Secret-Treasurer, and bestows the Popes Donation or Alms; an other Secret-Chamberlain there is, who is the Ward-Robe Keeper, under whose Charge are Jewels, Gold, Reliques, and the like; there are likewise Adjutants: Nor does the Entertainment of a Secret-Chamberlain amount to less than 1000. Crowns *per Annum*; and the Participant Chamberlain more, and all the rest proportionable to their Degree in Office. There are also six Secret Clarks of the private Chappel, who have great In-comes by Perquisits and Stipends; and when the Pope Pontifically proceeds to his Chappel, it is the Duty and Office of his Chaplains to carry his Triple-Crown and Mytre, going before the Cross in Red Habit.

There are besides these, Palfrey-Men, who commonly are called Chaplains, and Chaplains of the Guards, Secret-Adjutants of the Chamber; and besides them, Chamberlains of Honour, descended of Noble Parentage, and of good Education. There are also, three other Chamberlains, *viz.* *Della Bussola*, the Chamberlain *Extraor-*

ros and the *Scudiere*, who by turns keep the Watch, and have their Office distinct; except the Chamberlains of Honour, who do not appear in the Palace, but when it pleases them, and by them the Pope frequently sends the Hats to the new Cardinals.

There are likewise, a Sewer, and a Carver of the Sacred Colledge, whose places are very advantagious. A Carver, and a Sewer, there are likewise for Strangers, and the Poor that daily feed in the Palace, at the Pope's Charge, who were Instituted by Pope *Clement* the Eighth; he Ordaining, that the Father Rectories of the Penitentiaries of St. *Peter*, of the Society of *Jesus*, should observe to bring in every Morning twelve Pilgrims to eat in the Palace, at the Pope's Charge. All these Officers are attired in Purple, according to their Degree. For the Family there are two Physitians, and a third is entertained by the Secret-Chamberdain.

A Person of Quality there is, who is entertained by the Pope, in the Nature of Master of the Stable, under whose charge the Horses, to the number of two hundred or upward, continually are; yet, he manages his place by Substitutes, and is permitted.

mitted to wear a Cloak, and Sword, his place being of conſiderable value; nor do any beſide himſelf, and the Chamberlains of Honour, wear Cloaks, and Swords; his Charge is alſo of the Mules, Litters, and Carriages. And Pope *Leo* the Eleventh, gave the Title of Maſter of the Horſe, to Signior *Pomponeo Frangipanii*, a Valiant *Roman*, who had well deſerved in the Wars.

Other under Officers there are, in whoſe Cuſtody is the Pope's Furniture, and Houſhold ſtuff, whoſe Care it chiefly is to ſee the Rooms, and other Places kept in order, and accomodated when there is a Conſiſtory Signature of Grace and Congregation. There are likewiſe Secret and Publick Sweepers, whoſe upper Garments are Purple, and formerly were the Pope's Coach-men, *viz.* when he was a Cardinal, as alſo *Palfrey-men*, more then forty; which are uſually ſuch as belong to the Deans of the Cardinals, and Ambaſſadors, who reſide in *Rome*, when the Pope comes to his Dignity: Their Clothing is Red or White, as themſelves ſhall chooſe, with a Purple Cloak, and a Guilt Sword.

Twelve Mace-bearers there are, and the like number of Vergers, both of them ſalable Offices, and neither worth leſs then

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six hundred Crowns a piece, yielding fifty Crowns or upward Yearly. These and many others, are the Officers immediately attending on the Pope, who are plentifully provided for.

As for the Pope's Palace, the Gate thereof stands but half open, for the Reception of any Ambassador or Minister of State; but when the Pope, or his Brethren pass it, it stands wide open.

CHAP. IV.

An Account of the Pope's Secretary of State; The Secretaries of the Breives, their Office and Dignity, &c.

THE Secretaries of State are accounted Superiour Officers, and have great Entertainment from the Pope, depending upon the Cardinal-Nephew, and wearing Purple attire, taking their Directions from that Cardinal, though they negotiate with the Pope, sending to him their Letters to be subscribed; and have distributed amongst them the Nuntiary Provinces, one of them being Secretary to the Cyphers, or dark Significations; yet his place

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is but half the value of the others: They all co-habit in the Pope's Palace, and are well provided for.

There are belonging to the Eccleſiaſtical Affairs, three Secertaries of the Brieves, and of thoſe Brieves that go under Taxation, of which hereafter more will be ſaid.

There are alſo two other Secretaries, one of the Councils, and an other of the Memorials, the latter being uſually Maſter of the Pope's Chamber, and Secretary of the Congregations, *de Bono Regimine*, and *ex gravi*; and under each of them, two or three others ſerve: Every one of them over and above Emoluments, have large Entertainments from the Pope; all his Officers being appareled in Purple, but their habits made different according to their Place and Office, either of Silks, Cloth or Stuff.

The Secretaries of the Breives under Taxation are 24. and every Secertary's Place, is worth no leſs then a Thouſand Crowns; and of theſe by the Pope's Declaration, one is conſtituted Superior, whoſe Habit is that of a Referendary, or Domeſtick Prelate, and has his Lodging in the Palace. All Breives, diſpatched by this Secretary, do pay; (Indulgences *ad Tempus* excepted,) and thoſe Breives being

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ing taxed by one of these Secretaries, taking it by turns, the Original of the Breives, being viewed by the Cardinal Præfect of the Breives, they are Sealed and dispatched.

The Secretary of the Secret Breives is ordered either by the Cardinal Nephew, or Secretary of State, to make them: The Originals of which are not exposed, nor Subscribed by the Cardinal Præfect; and after these Breives are Sealed with the Seal of the Principal Secretary, they are Examined by the Originals, and then Signed by him; one of which Breives is always accompanied with a Letter of the Cardinal-Nephew's. Of the Original of these Brieves, great care is taken, being upon the Death of the Pope, carried into the Castle of St. *Angelo*; as likewise all Registers of things, and such Letters as the Secretaries have in their hands.

CHAP.

CHAP. V.

An Account of the Pope's Guard, and the Military Officers and Forces, &c. Dependent upon the See of Rome, *by Sea and Land*, &c.

THE General of the Pope's Guards is made so by Vertue of a Breive, and has each Month 200. Crowns Salary: Under him there is a Lieutenant, whose Office is computed at Fourscore Crowns a Month; the Money is payd by the Chamber: In this Guard, are generally two Troops of Light-Horse, whose Captains and Cornets, are as the Lieutenant before mentioned, made by the Pope's Breive; a Company there is consisting of *Switzers*, Commanded by Officers of the same Nation; and Twelve Demy-Launces, all Captains Reformadoes, having each Fifteen Crowns a Month: All the Captains and Military Offices, are payed after the manner of the Wars, besides which by Vails and Perquesits much does accrue, in the Apostolical Palace, where is continually a Guard of 50. *Switzers*, Twelve Light-Horse, and Four Demy-Launces;

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and theſe are divided into two Bodies. The General of the Holy Church is Conſtituted by the Pope's Breive, and his Staff, and Oath, being privately given him in the Chamber. In time of War he has Three Thouſand Crowns a Month; and in time of Peace, but One Thouſand; and of him about 500. Officers hold their place by Patent; moſt of them Military-men, officiating within the Territories of the Church. Under him he hath a Lieutenant-General, whoſe place is worth 3000. Crowns a year; and a Serjeant, Major-General, whoſe Salary is 500. Crowns a year; but theſe laſt places are not at his diſpoſe, but the Pope's, and are granted by his Breives; who in like manner, conſtitutes the General of the Artillery, with a 100. Crowns a Month. Nor can any Souldier be Impriſoned without a Licenſe or leave, under the General's hand, and the Souldiers inroeled through the Territories of the Church are computed 80000. Foot and 3500. and Horſe, yet have no pay, but ſerve when occaſion requires, upon certain Exemptions, and priviledges and enjoyment of things, whereby benefit does accrue; and theſe are called the Bands, or Batoglias, and are ready upon the firſt notice, and very well diſciplined; and the

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better to furniſh them upon Occaſion, divers Armories and Magazines are placed throughout the Territories of the Church, erected by precedent Pope's and Generals: The Præfectſhip of *Rome*, is ever beſtowed upon an honorable Perſon, being held in great Eſteem by the Biſhops, as it was of old by the *Roman* Emperors; and hath many great Priviledges belonging to it, it being the proper Office of the Præfect, to carry before the Emperor in Solemn Riding, the Imperial Sword.

The Governour of the Caſtle of Saint *Angelo*, is Conſtituted by the Pope's Breive; his pay is each Month 500. Crowns, and has under him of his own making, a Deputy Governour, who looks to the charge of that Important Caſtle, whoſe entertainment is fifty Crowns a Month, beſides many Perquiſits: The Providitor holds his Office, by Patent from the Governour. Another there is, who looks to the Armory, having divers under him; beſides there are two hundred Souldiers, together with their Officers, who are payed according to the manner of the Wars: All the Officers, together with the Maſter-Gunner, are made by the Governour; except the Corporals, who together with the Souldiers, and

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Chaplains, are constituted by the Deputy Governour; and by him the Adjutants of the Castle are inrolled, which are usually five hundred, and are priviledged to wear Arms.

The General of the Gallies, is made by the Pope's Breive, and takes an Oath, as do all the great Officers, before the Lord Treasurer General; and his entertainment is three hundred Crowns a Month, and pay for twelve Demy Launces; he constitutes his Lieutenants, and all his Subordinate Officers; the Providitor Pay-master, Patron of the Gally, Munition-Master, Apothecary, being exempted, who hold it by the Lord Treasurer General's Patent; and though the General cannot by right, free any one from the Chains, without a Council of War, yet he often does it without being contradicted.

CHAP.

CHAP. VI.

An Account of the Pope's Vicar, and many other great Officers and Offices resting in the Persons of Cardinals; with their Dignities, and Valuable Considerations, &c.

HAving discoursed briefly, of many Offices and Officers in the Court of *Rome*; as well immediately dependant upon the Pope, as the Colledge of Cardinals; we shall now proceed to the great Offices, wherein the Cardinals are immediately concerned; and first of the Pope's Vicar.

The Pope's Vicar, since the time of *Pius* the Fourth, has been chosen out of the Colledge of Cardinals, who before was a Bishop: His Duty is to observe, that all things are kept in good Order, and has Jurisdiction over the Priests, and Regulars inhabiting *Rome*; as likewise the Companies of Lay-men, Hospitals, and Pious places, *&c.* within the precincts thereof; and has for his entertainment 100. Crowns a Month, out of the Chamber: Under him are four Notaries, who

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Exercise their Office apart; each Notary, having under him eight or nine Clarks. This Office has likewise two Lieutenants, the one for Civil matters, who commonly is a Referendary Prelate, and the other for Criminal Causes; as also a Vice-gerent, who for some years past, hast been a Titular Bishop, to the end he may not be absent, but perform his Episcopal Function in *Rome*; and his Superintendency, or more peculiar care, is over the Monasteries of Nuns; yet is present with the other Officers in the Congregations, which are made before the Cardinal-Vicar, relating to matters and causes of that Tribunal; and under him hath a Provost-Marshal, with Serjeants, and the like.

The charge of the Chief Penitentiary, is undertaken by a Cardinal, conferred on him by the Pope, and is worth 8000. Crowns a year; and under him is a Prelate, stiled the Regent of the Penitentiaries, whose Jurisdiction is over the Cases referred to the Pope, of granting Absolutions *Gratis*, *Ubique*, directed to approved Confessors in Parliament; Sealed with the Seal of the Penitentiaries.

The Cardinal Penitentiary, sits in three Cathedral Churches, *viz.* St. *John d' Lateran*,

ran, St. *Peter* in the *Vatican*, and that of *Sancta Maria Maggiore*; upon a Seat raiſed four Degrees, in the Nature of a Tribunal, with a ſtaff of his Office in his Hand, from whence he gives *Audit* to Confeſſions of Caſes reſerved: He likewiſe makes his Congregations with the intervening of his Regent of the Prelate, who is the Seal-bearer, and two other Divines with a Canoniſt; many Offices of Profit are at his diſpoſal.

As for the Vice-Chancellor, he is at this day an Eminent Cardinal, and the place is gueſſed to yield him, between 15. or 16000. Crowns a year; his Juriſdiction is over the Diſpatches of Apoſtolical Letters, concerning any matter, whereof the Supplication is ſigned, except ſuch as are diſpatched by *Breve ſub Annulo Piſcatoris*: On *Tueſday*, *Thurſday*, and *Sunday*, every Week the Officers of the Chancery Apoſtolical Aſſemble in his Palace, which are the Regent; and the Abreviators *de Parco Magiore*, being in number twelve Prelates, beſide the Regent, attired in Purple, made in the ſhape of that of Prelates: And theſe Offices are to be ſold at a great value, being at the diſpoſal of the Cardinal, Vice-Chancellor. As for theſe Prelates, thirteen in number, they take place

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in the Pope's Chappel; but the Regent declines it, in respect to the precedency with other Prelates. They likewise are Referendaries, both of the one, and the other Signature, and the Regent has Power to commit the Cause of Appeals in *Rome*, which he generally does to the Auditors of the *Ruota*, and to the Referendaries, distributing them, that every one may have a part.

The Office of the Abbreviators is to make the Original of the Bulls, upon the Supplications signed by the Pope, and review them, when fairly Written on Parchment, and is assisted by Inferiour Officers, who have their Fees out of Taxing the said Bulls, *&c.*

As for the Cardinal-Chancellor's further Office, it is to take the Collations of the Cardinal's Tythes, and Declarations of Promotions in the Secret Consistory; as also of the Bishopricks, which the Pope makes *pro tempore*: Likewise, of the Consistorial Abbies, giving out the Schedules of such Provisions.

The Cardinal-Chamberlain's Place is in high Esteem, and proves worth, between 12. and 14000. Crowns yearly; his Jurisdiction being to take notice of the Causes, that appertain to the Apostolical Cham-

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ber, as also of the Clarks thereof, when he is not detained by the Consistory, he sits in the Chamber, most part of the dispatches passing there under his Name, although they be subscribed and discussed by the Clark. His likewise Judge of the Appeals, from the Sentence given by the Master of the Streets: Taking Cognizance of the Reason of Building, as also of the Bridges, Streets, *&c.* And during the Vacancy of the See, takes Possession of the Pope's Lodging, and has a Guard of *Switzers*; Coining Money, with his Arms stamped thereon, and is in a manner Pope till one be Elected.

The Præfect of the Signature of Justice, is always a Cardinal; his place yielding him 200. Ducats a Month, and has a Jurisdiction in Reference of Supplication, and Commissions of Causes, which are delegated for Justice; and unless it be in Vacation time, sits every *Thursday* of the Week in his own Palace, to decide Matters between the Commissioners and their References, where there are Officiating twelve voting Prelates; the Ancientest Referendaries, with the Auditor of the *Ruota*, and the Cardinal-Vicar's Livetenant Civil, who are there to defend the Jurisdiction of their Courts, and are permitted

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to Vote, and since many of the Causes delegated, are dispatched by Breive, or the Cardinal Præfect's Letter; two Officers are purposely appointed, one of which is call'd the Præfect of the Originals of the Breives, who consigns them when made; the other Officer, called the Master of the Breives, which he consigns to the Secretary of the Breives, under Taxation, that he may get them Sealed: The first of these Offices is worth 12000. Crowns, and the latter between 12 and 1300. Crowns; and to these in a manner is joined the Office called the Revisor of the Commissions of Signature of Justice, and all of them are attired in Purple Robes.

The Office of Præfect of the Signature of Grace, rests in the Person of a Cardinal, and procures him a hundred Ducates of the Chamber each Month; his Business being chiefly to assist at the Signature of Grace made before the Pope, and to Seal each Supplication, where also the twelve Voting Prelates are present, which are commonly the same that Vote in the Signature of Justice; and there likewise officiate the Cardinal Prelates of the Signature of Justice, the Cardinal-Vicar, and Cardinal-Præfect of the Breives, the

Lord *Datary*, and more or less of the Cardinals, as the Pope shall appoint, twelve being ever the least; and interuening at that Signature, are likewise the Lord Auditor of the Chamber, his Civil Lieutenant; the Lord Treasurer General, the Auditors of the *dela Ruota*: the Cardinal Vicars Lieutenant Civil, a participant Pronotary, a Clerk of the Chamber, an Abbreviator *de Parco Maggiore*, with the Lord Regent of the Chancery; and their business there, is to defend the Jurisdiction of their respective Offices: It is held every Week upon *Sunday* or *Tuesday* before the Pope, unless in Vacation time.

The Præfect of the Breives has as the reward of his Office 100. Crowns each Month, out of the Chamber, his Business being to Review and Sign the Original of the Breives thet are under Taxation.

The Library Keeper is generally a Cardinal, whose Charge is to supervise the Printing, and look to the Vatican Library, and those that Work in it, and where Classical Works in the Original Tongue are Printed.

CHAP.

CHAP. VII.

An Account of the ſeveral Congregations held at Rome, *the end for which they were held, the Nature of the ſeveral Offices thereto belonging, with the Dignity of the Reſpective Offices,* &c.

AS for the Congregations of Cardinals, they are many and different in their Effects, of which I ſhall ſpeak in their order; and in the firſt place, of that called the Congregation of the Holy Office.

This Congregation Aſſembles on *Wedneſdays* and *Thurſdays*, every Week; the firſt Aſſembly is in the Conuent of the Dominicant *Alla Minerva*, and the ſecond before the *Pope*, about Matters to Religion, *&c.* Where many Cardinals intervene, and by him twelve at leaſt are appointed, together with divers *Prelates*, other Divines, and Religious Orders, *&c.* And have in Conjunction the Title of Conſultors of the Holy Office; the Seal of this Office is kept by a noted Cardinal, who is allowed a *Priſon*, and Officers to

punish Offenders, as likewise Ministers, amongst whom is the Commissary, who is a Father of the Dominican Order, and the Assessor a *Prelate*, or one of the *Pope's* Chamberlains of Honour, whose Business it is to make report of the Causes in the Congregation.

The Congregation relating to the Affairs of the Bishops, and Regulars, whose Jurisdiction is in Case of Differences arising between the Bishops and their Subordinates, and the like; as to the Regulars also, to take Care in providing for the Occurrences of Bishops, which require Consultation, and is held in the House of a Cardinal, who is the *Principal* every *Fryday*.

The Jurisdiction of the Congregation of the Counsel, is to interpret the Text of the Council of *Trent*, and is kept in the House of the Eldest Cardinal, who is the chief therein, though a second Cardinal keeps the Seal, and is held once a Week on the day the Chief Cardinal appoints.

The Ecclesiastical Immunity Congregation was erected, for that some in sundry Cases injoyed not Ecclesiastical Immunity; and because through Diversity and Mixture of Offences, the Determination

tion reſted many times doubtful; Pope *Urban* the 8*th*. erected this Juriſdiction, which is held in the eldeſt Cardinal's Houſe, every *Tueſday*; divers Cardinals aſſiſting, as alſo the Auditor *della Ruota*; a Clark of the Chamber, a Voter of the Signature, and the Secretary who frequently is a Referendary of either Signature; as alſo the Cardinal-Præfect, in whoſe Cuſtody the Seal is, and hath from the Cardinal, the Entertainment of 1000 Crowns *per Annum*.

Another Congregation is, *viz.* That of the State, which is often held before the Pope, but oftner before the Cardinal-Nephew, whereat all the Cardinals that have been *Nuntios* Apoſtolical ought to be preſent, as likewiſe the Pope's Secretary of State. Another Congregation was erected by *Gregory* the Fifteenth, for the Propagation of the Catholick Faith, from whence it takes its Denomination.

In this Congregation, divers Cardinals, together with an Apoſtolical Protonotary ſit; as alſo the Pope's Secretary of State, the Judge who uſually is a Referendary of both Signatures; and further, the Aſſeſſor of the Holy Office and Secretary of the ſame Congregation.

The Congregation of Rites, is likewiſe held in *Rome*, and the end of it is to compoſe Differences, and ſee the opinions concerning Rites, Precedencies, Ceremonies, *&c.* And the Antienteſt Cardinal deputed by the Pope to attend this Service is the Judge, and in his houſe it is held once every Month, or oftner if the head Cardinal thinks fit to appoint it; or if the reſt of the Cardinal's Aſſiſtants require it.

There is a Congregation for Water, of which the Cardinal in whoſe houſe it is held, is Chief; and the chief buſineſs is to inquire into matters, relating to Rivers, Brooks, Bridges, Water-Courſes, Aquæducts, and Conveyances; and is not convened unleſs occaſion require it: And much to the ſame purpoſe, is the Congregation held for Inſpecting matters, relating to the Fountains, Water-Conveyances, and Streets for the Commodity, and advantage of the City.

The Congregation for Printing, and Correcting Books, is headed by a Cardinal, and Conſtituted to be held at his houſe; but there being Perſons deputed to that end, they ſeldom meet unleſs complaints are made.

The Council of the Government of the State of the holy Church, is managed in chief, by the Cardinal-Nephew; in whose Palace it is held, *Frydays* and *Tuesdays*; where five or six Cardinals, and seven or eight Prelates, with other great Officers, hear and determine matters relating to the Church Affairs, setling busines in all Countries, in which their Jurisdiction extends; by sending Directions and receiving Answers from their *Legats*, *Nuncios*, Governours, *&c.* in Princes Courts and in the Churches proper Teritories.

The Congregation for easing the people, and of *Bono Regimine*, consists of the Pope's Nephew *Protempore*, as chief, to whom the people apply themselves, for the easing of Grievances; and the one held on *Saturday* in the Council Room, and the other in the next Room to it, and tend to one and the same purpose at which five or six Cardinals, and seven or eight Prelates are Generally assisting.

The Congregation relating to the Mint, is managed by four Cardinals, and four Chamberlains, who take an Account of the Coin, and what is Minted; and observe that it may when Coined, be dis-

posed of to the use of the Church, &c. And this is held at the Eldest Cardinals House, as often as there is Occasion for it.

A Congregation there is held, in order to Examine the Person, on whom the Pope intends to bestow the Dignity of Bishop; or those on whom he has bestowed it, and is held before the Pope, consisting of nine or ten Cardinals, and half the Number of Prelates; yet it extends for the most part, no farther then to those that are to have those Dignities confered on them. In *Italy*, the party to be examined continues kneeling on a Cushion, before the Pope; it being in the power of every Member of the Congregation, to put Interrogatories to him; when he is approved, he is Registred in a Book, kept by the Secretary of the Congregation: If he be once examined, although he change his Bishoprick, he is not to be a second time examined; but if he was never Examined, it is in the power of the Congregation, to convene him, but the Cardinals are not subject to this Examination.

The chief Cardinal-Deacon *pro tempore*, is head of the Congregation, relating to consistorial Affairs; the Pope appointing the day, the main business being the Resig-

ſignation of Biſhopricks, the Intereſt of Taxations of the Church, of conſiſtorial Abbies, and things of the like Nature; it being generally held in the houſe of the firſt conſtituted, or head Cardinal, though many Aſſiſtants were allowed and Ceremonies uſed in the performance; the heads of every Congregation having their Secretary to draw up the Letters, *&c.* according to the decrees, that are eſtabliſhed in a full Congregation; every head ſubſcribing the Letters of his own Congregation, which the Secretaries Seal, with the Seal of him that Subſcribed them, the Regiſter remaining in the hands of the reſpective Secretaries.

CHAP. VIII.

An Account of the three Arch-Prieſt-hoods, the Apoſtolical Chamber, Lord Governour of Rome, *Lord Treaſurer, Lord Auditor, Lord Preſident, Advocates of the Exchequer and Poor; the Proctor of the Exchequer, &c. Their Offices and Dignities, &c.*

THere are redounding to particular Cardinals, three Arch-Prieſthoods; that is to ſay, of the three noted Churches in *Rome.* Theſe Arch-Prieſts, have the ſole power, within the Juriſdiction of their Church, to confer all the Benefices, Livings Chaplain-ſhips, and other Vacancies depending thereon: And theſe Churches are St. *Peter*'s, in the Vatican, *Santa Maria Maggiore*, and *Santa Johannes de Lateran*; and as to the latter of theſe, the Arch-Prieſt has power in Criminal and Civil Caſes, to Inquire and Examine, thoſe within the Juriſdiction of his Church; and in the year of Jubilee: Every Arch-Prieſt, goes Pontifically to his Church, with a ſplendid retinue, in order to open the

the Holy Gate; and to the Church of St. *Paul*, the Cardinal-Deacon takes his way, and takes the same Order, in opening the Holy Gate; but that of St. *Peter*, is opened by the Pope; in which Church, the Fathers of the Society of *Jesus*, are Penitentiaries; in that of St. *John de Laterand*, the Fathers of the Order of St. *Francis*; and in *Sancta Maria Maggiore*, the Fathers of the Order of St. *Dominick*; and are well provided, with all necessaries; hearing Confessions in divers Languages, and one of them for each place, is Rector of the Penitentiaries.

The *Ruota*, is properly the Apostolical Exchequer and is managed by Twelve Prelates Auditors; every Auditor having Four Notaries, and assemble in the Apostolical Palace, twice a week, *viz.* On *Monday* and *Friday*; unless the first week of *July*, and the first of *October*, the *Ruota operus*; and then the Auditors, with divers Cardinals, and Prelates, ride in a Triumphant manner to Congratulate the Pope; to whom the youngest Auditor makes an Oration.

The Apostolical Chamber sits every *Monday* and *Friday*, and upon such days, as the Consistory is held; there sits the Cardinal-Chamberlain; the Lord Gover-

nour

nour of *Rome*, a Vice Chamberlain, the Lord Treaſurer General, the Lord Auditor of the Chamber, the Lord *Preſident*, the Auditor of the *Poor*, the Fiſcal Advocate, the Commiſſary, and twelve Clarks of the Chamber, four of which are, *viz.* the Præfect of Fleſh and White-meats, the Præfect of Corn and Victuals, the Præfect of the Priſon, and the Præfect of the State. And the Juriſdiction of this Chamber, is over Writings, and Deeds, relating to the Præfects, the Revenues of the See Apoſtolical, Treaſures of the *Provinces* of the State Eccleſiaſtical, over Cauſes of the Commonalty, Eccleſiaſtical Feuds, Repriſals, Accompts of Officers, Miniſters of State, Coinage of Money, Appeals, Building, and the like; and have nine Notaries, who hold their Offices ſeparately, with many Clarks under them, and are places of great profit. This Chamber gives over ſitting as the *Ruota*, and then the Pope makes the Miniſters and Officers a great Feaſt; and on the firſt of *Auguſt* another is made by the Cardinal-Chamberlain, and on St. *Peter*'s Eve, all the Tributes of the Feudatories of the Church are payed with other Matters.

The Lord Governour of *Rome*, in civil Cauſes, has uſually two Lieutenants to take

take Cognizance of Wages, Sallaries, and the Condition of poor People. And in Criminal Caſes he hath uſually but one, and his Juriſdiction is over all the City; as likewiſe Prevention with all the Tribunals, having divers Judges, and a prime Notary under him, all whoſe Emoluments are diſtributed to Charitable uſes, ſo that he is called the Notary of Charity: Further he has under him a Provoſt-Marſhal, and 300. Serjeants: When this Lord paſſeth the Streets of *Rome*, he has a Guard of *Halberdiers, Italians*, and over them a Captain, which together with himſelf are maintained out of the Chamber.

The Lord Treaſurer General takes Cognizance of the Repriſals of Eccleſiaſtical Perſons, as *Prieſts*, *&c.* of unwholſom Fruit, of the Fountains, of unlawful Negotiation, exacting the Rents of the Chamber, and See Apoſtolick, he gives Mandates to thoſe appointed to receive them; overlooking the Accompts of Miniſters, Officers, and Fathers, and is diligent in all things, wherein the See, and Chamber, are intereſſed, or concerned; and is a place diſpoſed of by the *Pope*, yielding between a 11 and 12 Thouſand Crowns a Year.

The Lord Auditor of the Chamber, has a large Juriſdiction, as being the ordinary Judg of the *Roman* Court, and of all the Merchants, Strangers, and Courtiers, that reſide in the City; as alſo of the *Princes*, Barons, Ambaſſadors, Biſhops, *Patriarchs*, and Cardinals; being likewiſe, ordinary Judge of the Appeals, as well thoſe without, as within the State Eccleſiaſtical, that are within the Juriſdiction of the Court; and is *Executor privative quod omnes* of the Chamber, Obligation, and Cumulative of all Letters Apoſtolical, and of all Writings upon Oath, and otherwiſe, and the like of Sentences, *de partibus Fulminata Cenſura*, and hath a large power over Criminals, having under him two Civil-Lieutenants, being *Prelates*, and one Lieutenant Criminal, with many Judges, and ten Officers for Notaries, keeping their Offices ſeparate: And this Auditor's place is ſold for 10000. Crowns, which accrews to the *Pope*; and further he has a *Provoſt*-Marſhal, with many Serjeants.

The Buſineſs of the Lord *Preſident* of the Reverend Chamber, is to make a review of all the Accompts of the Treaſury of the Chamber, and See Apoſtolical; his Habit is *Purple*, and his place valued at 30000 Crowns.

The

The Advocate of the Exchequer, is bound to defend its Rites, in all Courts, and before all Tribunals, if they are injured or brought in Queſtion.

The Advocate for the *Poor*, writes Supplications, and other matters for indigent Perſons, without Fee or Exaction.

The Commiſſary of the Chamber has his Charge to defend, and as much as in him lies, to ſupport its Intereſts in civil Matters; and as Occaſion requires, to be aſſiſting to the Lord Treaſurer General, in reviewing the Accompts of the Revenues, and Rents of the Chamber, of Aſſeſsments, Cuſtoms, *Proviſion* of Corn, and Coinage.

The *Proctor* of the Exchequer in *facto*, defends all its Rites before Tribunals as Cauſe requires.

CHAP. IX.

An Account of the Marſhal-Senator, Conſervator, Prior of the Caporioni, Maſter of the Streets, Chamberlain of the Water-Bank, Referendaries, Governour of the Burroughs, with many other great Offices, &c.

THE Marſhal of *Rome*'s Dignity, is of a long ſtanding, and is generally conferr'd upon a Noble-Man of *Rome*; his Office is to take Cognizance of many Cauſes, not amounting to the Effuſion of Blood, and for a time hath the Cuſtody of the Conclave, on which he placeth the Guard of Soldiers, commanded by him; as alſo the Charge of a Priſon.

In *Rome*, there is a Senator, whoſe Reſidence is in the Capitol, conſtituted by the Pope's Breive, and hath under him two Judges in civil Matters, as alſo a Criminal Judge of Malefactors, and diſpences Juſtice to the Citizens, *&c.* Cauſes of Appeal only devolving from him, and his Judges to the Captain of Appeals, who is likewiſe a Magiſtrate, reſident in the Capitol

Pitol. This Senator upon publick Occasions, is apparelled like the Antient *Romans*; with a Cloth of Gold Garment, reaching to the Ground, long Sleeves lined with Crimson Silk, and a great Chain of Gold, and is commonly a Doctor of the Law; he holds his place at the Pope's pleasure, and frequently gives him an Account of his proceedings.

In the Capitol, as the former, are the Conservators, consisting of three *Roman* Gentlemen; and the Prior of the *Caporioni pro tempore*, which *Caporioni* are in the Nature of Aldermen, in Number 14. and with the Conservators, *&c.* are every three Months renewed and the Choice *de novo*, made before the Pope, Cardinal-Chamberlain, and Cardinal-Nephew; and the day after Election, they take their Oath before the Pope, and have by the Order of the Senator, the first Month, their places assigned them in the Capitol: Their Office and Jurisdiction, mostly relating to the conservation of the Customs and Antiquities of the City, and inspecting Weights, Measures, and Prices of Victuals, administring Ordinary Justice; and are Ordinary Judges, in case of Appeals, brought by the Consuls of Trades and Husbandry; granting also Freedoms, and

other

other things of the like nature; taking place above the Secret Chamberlains, and going on high days, in Senators Habit; as for the Prior, he is chosen by the *Caprarioni*, and is equal with the Conservators, *&c.*

The Master of the Street, has his place likewise Assigned him in the Capitol; and has an Assistant with an Assessor, and a Notary, and they imploy themselves in Surveying the Streets, and Bridges, as occasion requires, to keep them in good Order; determining controversies arising on that Occasion, and amerceing Offenders: As for the Master, his Office is conferred on him by the Pope's Breive, and continues during his pleasure.

The Chamberlain of the Water-Bank, an Officer so called; exerciseth his Jurisdiction amongst Marriners; and what relates to Maritine affairs, and from him there is an appeal to the Clark of the Chamber Apostolical, whose lot is to have the presidentship of the Water-Bank; and he has a Judge, who administers Justice to Mariners, Barge-men, and the like, who Trade upon the River, *&c.* where the Cardinal-Chamberlain appoints by his Pattent, a Commissary over the Wood, to prevent frauds.

The

The Referendaries of both Signatures, are a Colledge of Prelates, without any ſetled number; and their Juriſdiction is to propound the Commiſſions, and both the Contentions, and Gracious Supplications in the Signature of Juſtice, and Grace; and to take Cognizance, of all Cauſes committed to them, under twenty five Crowns; for if any Exceed, they are to be Committed to the *Ruota*. When any of theſe are Created, he is obliged to viſit the Colledge of Cardinals, and the Twelve Voting Prelates.

The Governour of the Burrough at *Rome*, is impowered by the Pope's Breive, and maintains a Judge, and an Attorney-General; a formal Court, a Palace, and a Priſon, a Head Notary; with divers Clarks under him, a Provoſt-Marſhal, and fifteen Serjants under him, to adminiſter Juſtice throughout the Burroughs; his Juriſdiction in that caſe, extending as far as *Settigiana*; his Judge having Weekly Audience of the Pope, to render him an Account of the Affairs of his Tribunal.

The Datary, and Under-Datary are two *Roman* Officers, through the hands of the former paſs the Vacancys of Benefices, not valued at above 24. Ducats a year, and cau-

cauſes ſupplications even without the participation of the Pope to be ſigned; and in caſe of Benefices of greater value as Dignities, Canons, Places, *&c.* in carrying the Supplications to the Pope and expoſing the Concurrents; it ſtands in his power by favouring the Merits of one more then another, to procure advantage to his Friends; as alſo to pardon that part of the Compoſitions, wherein ſome ſorts of Graces are Taxed; he and his Under-Datary, have daily Audience of the Pope, by carrying the Supplications to be ſigned: The latter or the Under Datary, is to conſider all diſpatches which paſs through the Datary; the Vacancies of the Benefices that happen by Death excepted; and his place is worth a thouſand Crowns a year, as the former is worth two thouſand; theſe two have many Officers under them, to manage Affairs all very advantageous.

Beſides what have been mentioned; there are Venial Offices whoſe Poſſeſſors exerciſe no Juriſdiction, yet are of a conſiderable value; as the Writers of the Penitentiaries, the Apoſtolical-Writers, Apoſtolical-Cham-

perlains, Apoſtolical-Squires, and Secre-
aries, Writers of Breives, Knights of
t. *Peter*, and thoſe of St. *Paul*, Knights
f the Flowr'd-de-lys, Pious Knights,
auretan-Knights, the Rolls, the Preſi-
ent.

Other Offices there are of the *Pa-*
ace, whoſe value is not inconſiderable,
s the firſt Chain, the ſecond Chain,
he Iron-Gate, the Keeper of the
Pictures, the Vergers, the Mace-Bear-
ers; which Offices are for Life, and
when Vacant diſpoſed of by the *Pope*,
though the *Præmium* of ſome of them,
appertain to the Cardinal Vice-Chance-
lor.

CHAP.

CHAP. X.

An Account of the Summiſt, Participant Notaries, Conſiſtorial Advocates, Præfects of Proviſion, General-Viſitor of Priſons, Judge of Confidence, Auditor of Contradictions, Apoſtolical Subdeacon, &c. their Office and Dignity.

THE Office of Summiſt is of a great value, and is generally poſſeſſed by a Cardinal, who has in his Gift, one of each of the Offices before mentioned.

The Participant Protonotaries, is a Colledge of twelve Prelates, inſtituted by Pope *Clement* their Firſt, and the principal Buſineſs is to Write the Lives of the Saints, the place of each being valued at 7000. Crowns: They go attired in Purple, and preceed all the Prelates that are not conſecrated, they make requeſt for the Canonization of Saints; and when the Pope intends any great Action, he cauſes one of them, to rebueſt of him the performance, and have reſpectively power to Create Doctors, and Notaries; but it extends not without the Walls of *Rome*; and com-

commonly these Protonotaries are Referendaries of either Signature.

The Consistorial Advocates are Twelve, being made by the Pope, and are Instituted to make publick Orations, in publick Consistories, and to be Advocates: The Orator who speaks, having for his Oration 12. Ducats out of the Chamber, and enters into the Secret Consistories, to require the Palls for the New Arch-Bishop, and he that does it is paid Twelve Ducats of the Chamber, by him for whom he moved; and have power, within the Walls of *Rome*, to create Doctors of the one and the other Law; with many other priviledges: The Habit they wear upon publick Occasions, is a Purple Robe, of Wooll with Red Silk Lining, a Hood of the like Purple Wool about their necks, lined with Ermins; but usually they pass up and down, with a black Cassock, and Cloak, reaching to the Ground; their Arms coming out; and if any one of these be a Referendary Prelate, *&c.* he may be a Consistorial Advocate.

The *Præfect* for the *Provision* of *Corn*, is given by the *Pope* to a Prelate most commonly, and he continues that Jurisdiction, *durante Placitum*, which extends over the whole Patrimony of St. *Peter*, even

even to the confines of the State of *Siena* through *Tuscany*, as far as *Marni*, through *Latio*; *Savina Campagna*, and *Maritina*, to the Borders of the Kingdom of *Naples*; and under him are ten Officers, that officiate in Buying up Corn, and taking an account of what comes into the City; and has a Tribunal, a Notary, a Provoſt-Marſhal, and his Men, and is Judge in all Matters concerning the Office of Proviſion of Corn, *&c.*

The Præfect of Fleſh, and White-meats, is commonly one of the Clarks of the Chamber, drawn by Lot, who has the prices ſtated, and continues in that Office the ſpace of a Year; ſtrictly obſerving, that the prices appointed be not exceeded by Exaction, and that no unwholſom Proviſion is vended; and in ſcarcity, can alter and moderate the prices, *&c*

The General Viſitor of the Priſons, is a Clark of the Chamber, who has the Title of Præfect of the Priſons; and is to take care that the Priſoners be not oppreſſed, nor ſtarved; and in his Viſitation, to relieve their neceſſities; and there is likewiſe a courſe frequently taken for their delivery, for the Pope being once made acquainted that any poor perſon is in Priſon

ſon for debt, and not of Ability to pay it, will not ſuffer him long to lye there, and the Viſitation is made every *Thurſday*, till they all are viſited; and then they begin again, upon *Eaſter* and *Chriſtmas*-Eve: The Viſitation is called Gracious, becauſe at that time many are delivered, and ſmall Offences pardoned.

The Judge of Confidence, is attired in Purple in the Habit of a Prelate, wearing a Rocket, and has a place in the Pope's Chappel, under the Participant Protonotaries; his Office is to enquire whether there be any Simonical Practices, or Confidence in the reſignation of Benefices, or Permutation in Caſes Beneficial.

The Corrector of Contradictions, wears the Purple Habit of a Prelate; as alſo a Rocket, and has a place aſſigned him in the Chappel; his Buſineſs being to Correct the Bulls, that paſs through the hands of the Auditor.

The Auditor of the Contradictions, in the Pope's Palace wears a Rocket, and the Purple Habit of a Prelate; his Office is to ſet his hand to the Bulls; wherein is found the Clauſe *vocatis*, that is in the Bulls *ſi in Evidentiam.*

The Apostolical Sub-deacons, otherwise called Participants, are five, one of them ever carrying the Papal Cross before the Pope, when he goes abroad on Horseback, or on Foot; and two of them assist the Deacons-Cardinals, to attire the Pope in his Pontifical Vestments; between the Cross and the Pope, none but the Cardinals, and such as sit on the Seat, are to go: The two Master Door-Keepers attending it, with their Silver Verges on either side, *&c.*

These are the Offices, and great places in the Court of *Rome*, as well in Temporal as Ecclesiastical Matters; and if there be any other then have been mentioned, they are not of any moment; so that passing them over as Insignificant, we now proceed to speak something of the Management of Religious Matters, Customes, and Ceremonies, *&c.*

CHAP.

CHAP. XI.

An Account of divers Offices done by the Pope, relating to the Agnus Dei, *Golden Roſe, Benediction, Waſhing poor Mens Feet, and Creation of Cardinals, Canonization of Saints, &c.*

THE Pope, or High-Biſhop of *Rome*, by antient Cuſtom and Appointment, was wont Solemnly to bleſs the people, three times in the year, *viz.* On *Maunday-Thurſday*, *Eaſter-day*, and *Aſcenſion-day*; the places of Performance being the Church Porches of St. *John de Lateran*; that of St. *Peter* in the Vatican; of St. *Peter* in *Vincola*, and of St. *Mark*; and ſince the firſt Inſtitution, Pope *Urban* the Eighth, added the Porch of the Squirinal Palace; where he gave his firſt Benediction, *Anno*, 1639. and every Pope in the firſt year of his Papacy, is wont to celebrate the Benediction of the *Agnus Dei*, and every Seventh year renew it: The *Agnus Dei*, being the ſhape or Figure of a Lamb, in Virgins Wax; which is conſecrated and ſent to Princes, and Potentates, *&c.* And much in the

ſame manner the Pope uſes a Roſe of Gold, on the fourth Sunday in Lent; which is ſent as a great Preſent, and the Bearer of this, as the former, receives great rewards.

In the Popes Waſhing poor mens Feet, this Order is obſerved, *viz.* Upon *Maunday-Thurſday*, after the ſolemn Benediction, the Pope accompanied by the Cardinals, and carryed in his Chair by the Palfrey-men, into the Ducal Hall; he there puts off his Papal Ornaments, when aſſiſted by the Cardinal-Deacon, he puts on a purple Stole, a Red Pluniate, and a plain Myter; and ſits down in the Pontifical Chair, ſeated on purpoſe for him; then putting Incenſe in a Cencer, he Bleſſes the Cardinal Deacon, who reads the Goſpel, and then kiſſes the Text, which is held to him by the Apoſtolical Subdeacon; and ſo being cenſed by the ſaid Cardinal-Deacon, the Anthem of *Mandatum novum* is ſung, at the begining of which, he lays aſide his Pluniate, and with an Apron before him, Waſhes the Feet of Twelve poor men: Unto each of them, cauſing to be given by his Treaſurer-General, certain Medals of Gold and Silver, and by the Maſter of the Houſhold the Towel, wherewith

their

their Feet was wiped, which ended, he returns to his Seat, where he puts off his Apron, waſhes and dries his Hands; the Baſon being uſually held to him by a Noble-Man, or Prince, and his Hands being wiped by the chief Prieſt-Cardinal, his Red Pluniate is again put on; when laying aſide his Mytre, he ſays a *Pater Noſter*, together with the Verſes and Prayers: After that, taking his Seat, he puts on his Mytre, and ſo goes on foot to his Dreſſing Chamber, and putting on his Pontifical Veſtments, returns to his Palace.

The Pope in making Cardinals has divers ways, to the ſame effect; eſpecially two, *viz.* When he has a mind to promote any Perſon, reſident in *Rome*, to the Dignity of a Cardinal, he ſends word to the Cardinal-Nephew at the uſual hour; and when the Secret Conſiſtory is ſhut, he Pronounces whom he intends to Create, cauſing the Party to be called in, upon whoſe Head, kneeling at his Feet, he puts on the Red Hat; and on it makes the ſign of the Croſs; ſaying, *Eſto Cardinalis* &c. *and wear this Red-Hat in Token, that without Fear, thou wilt expoſe thy ſelf even unto Death; and the Effuſion of thy Blood, for the Exaltation of the Holy Faith, for the Peace and Tranquility of the Chriſtian People,*

and Augmentation of the Estate of the Holy Roman-*Church*; *In the Name of the Father*, &c. Then the New-Cardinal, taking his Hat off, kisses the Pope's Feet, and so rises up.

The other way is after this Manner: the Pope having Pronounced the Party in the Secret-Consistory, and certified the Cardinal-Nephew with his Intentions, he sends his Master of the Chamber, with his own Coach to fetch him to his Lodgings, where he has his Crown Shaved; for which as a Fee, he gives the Cardinal-Nephew's Barber 25. Ducats; and having Dined, he is conducted by the Cardinal-Nephew to the Pope, kneeling before whose Feet, he has the Red Hat put on his Head by him; and being Pronounced as the former, after returning many Grateful Acknowledgements, he departs, and proceeds to visit the Pope's Kindred; but neither appear out of their Houses in the Red Habit, until the Publick Consistory. Another way of Creating a Cardinal, is by notifying it to him in his own Country where he resides, and sending him a Hat, *&c.* Which is carried by one of the Pope's Chamberlains, accompanied with his Breive.

In Canonization of any Perſon, at the requeſt or intreaty of a Prince, People, or Relations; he ſends to ſome Prelate, who is reſident in the Country, to inquire into the Life and Converſation of the party, and to ſignifie what they can learn by Letter, grounded upon the Examination of Witneſſes; which is propounded to the Sacred Colledge, or Colledge of Cardinals; who if they find ſufficient cauſe, for further inquiry, and the which, if they adjudge meet; then the ſame or ſome other Prelate, has further Orders to examine Witneſſes, and exactly inquire into the Matter; and for the better Examination, Articles, and Interrogatories, are ſent under the Pope's Bull, or Bull Apoſtolical, to the Prelate or Prelates; wherewith they are to examin Witneſſes upon Oath, concerning the Excellency, Purity of Faith, and Sanctimony of the party deceaſed, of which if the Colledge approve, as ſufficient ground to believe the party is in Bliſs, and that by his good example, many are incouraged to lead a Holy Life; he is Canonized according to the Rules, or Ceremony of Canonization; if not the Suit is rejected.

CHAP. XII.

The Manner of the Pope's entring the Publick, and Secret-Conſiſtories; and the Order that is obſerved there on frequent Occaſions, and a Deſcription of thoſe Places, &c.

IN the Publick-Conſiſtory, or Place for the Reception of Kings, and Princes Ambaſſadors in the moſt Splendid manner, at the upper end is a Pontifical Throne, erected almoſt four ſquare, and four-foot broad; in the midſt of it, is a Seat faſtened to the Wall, with a great and leſſer Foot ſtool, all the Floor of the Throne being covered with Scarlet-Cloth, as is the great Foot ſtool: The Wall is ſpread with Cloth of Gold, as alſo the Seat, over which hangeth a Cloth of State of the ſame; on the Right-hand within the Throne, are the Seats of the Biſhops, and Prieſts-Cardinals, two hands breath from the Wall, with a conveniency to lean on, as high as their Shoulders, and a ſtep to ſet their Feet on; unto which is adjoining another Seat, ſtanding

ing croſs the Hall, facing the Pope's Seat; on the Pope's left Hand is the Seat of the Deacon Cardinals, between which, and the Seat that goes croſs the Hall, is about Eleven hands breadth, which ſerves for a Door of Entrance. Theſe Seats are hung and adorned with Cloth of Arras and Tapeſtry, and are of an equal breadth; all the Room beſides, being hung with Green Cloth.

To the Publick-Conſiſtory, the Pope proceeds in Rich Ornaments, with the Croſs, the Cardinals going before him; and there takes his Place, as do the Cardinals, after they have done their Reverence; as for the Arch-biſhops, Biſhops, Protonotaries, and all the Prelates, they place themſelves upon the three ſteps of the Pontifical Throne; and laſt of all the Subdeacons, Auditors, Clarks of the Chamber. As for the long robed Courtiers, they ſit on the Ground, between the Cardinals Seats. The Chamberlains and Secretaries, doing the like between the Prelates Seats, and the long robed Courtiers; and if it happen that the Pope's Nephews, or ſome great Princes are there, which are not to ſit on the Cardinals Seats, they take their Places, ſtanding near the Pope; the Ambaſſadors of

Kings, Princes, and great Men ſtand on his right hand, between the ſteps of the Throne, and the Wall, whilſt his Domeſticks, and Courtiers, ſtand on his left. The Conſiſtorial-Advocates ſtand behind the Prieſts and Deacon Cardinal's Seats; as for the Procurators of Kings, Princes, and thoſe of the Religious Orders, their Place is to ſtand behind the Biſhops-Cardinals Seats. In the ſpace between the Prieſt, and Deacon-Cardinals Seats ſtand the Serjeants at Arms; and through them thoſe that are to come to the Pope enter, and before them ſtands the Maſter of the Houſhold; and in the head of the Deacon-Cardinals Seats, are the Maſters of the Ceremonies, and in this Order Matters of great moment are heard, and debated; and the Cauſe of the Aſſembly being ended, they return in the manner they came, every one knowing his Place and Order.

The Secret Conſiſtory is held in a convenient Room in the Apoſtolical Palace, called the Papal Chamber, in the midſt of which is a Throne, raiſed from the Ground without ſteps, only little foot-ſteps to remove at pleaſure, not having any degrees as the former: The Cardinals Seats in their order are placed on the right and

left

left-hand, in the Front of the Throne, which is adorned with Cloth of Gold, but their Seats are only painted Red with the Pope's Arms on them; but between the Throne and the Cardinal's Seats, Tapestry is usually spread. When any Consistorial Business begins, all the Prelates, except the Cardinals, withdraw into another Chamber, and without the Door, wait two Secret Chamberlains; who upon the least Ring of the Silver Bell, carried by the *Junior* Cardinal-Deacon, enter to know the Pleasure of the Consistory. In this place it is, that the Pope propounds such matters as are to be handled in the *Senate*, and requires their Opinions, which he takes by Vote, and declares according to the Majority, which is called a Decree.

The Conclave, is the place where the Cardinals assemble in the vacancy, to elect a new Pope; and is seated in the Apostolical Palace, containing two Halls, and a Chappel, with some other Houses, for the conveniency of Servants; the place of Election is very unlightsom, as having but a few Lights, and those very high, so that in the out-side they can hardly be seen; the Gate, or Entrance into the first Hall, has a Wicket, through which

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the Cardinals that are ſhut up receive Neceſſaries; Neceſſary-Houſes there are, and other things Neceſſity requires. In the leſſer Chappel, the Fathers convene to Celebrate Divine Service, and to make the Election. In the greater Chappel, or Hall, are as many Cells, as there are Cardinals qualified to give their Voices, and are divided with Linnen-Cloth very Artificially, and an Alphabet fixt on them; ſo that at the firſt Entrance, they are choſen by Lot, and afterwards ſtrictly poſſeſſed; and as ſoon as the Cells are ſo choſen, the Servants of the Cardinals make Proviſion of Beds, Curtains, and other neceſſary Furniture; and when the Conclave is cloſed, Order is taken, that no Perſon may go, ſtand, or tarry, above, below, or on any ſide, or part of it; nor may ſee, ſpeak to, or caſt in any Paper, &c. to thoſe that are ſhut up, leſt by ſuch means, any might be capable of diving into their Counſels; and for the Prevention of this, or any Diſturbance that may happen, there are four ſeveral Guards, a diſtance from each other, ſet upon the place Day and Night, till the Cardinals come to a Concluſion, and are under the Command of Prelates, and

and Captains of great Truſt; and the firſt Hall is made faſt with four Locks, two on the out ſide, and two on the in ſide; thoſe that guard next the Door, keeping the outward Keys, and thoſe within them of the inward Locks; ſo that none can get in nor out, without a mutual Agreement. But proceeding from this, and waving other Elections, and Funerals of ſmaller note, We now go on to thoſe of the Pontifical Prelate, or the Pope himſelf, as we find them in a Brief Abſtract; and of the Election of Pope *Innocent* the Tenth.

CHAP.

CHAP. XIII.

An Account of the manner of Proceeding to the Election, Creation, and Coronation of the Pope, or High Biſhop of Rome, *with the many and ſplendid Ceremonies, Proceſſions, and what elſe is Remarkable.*

UPon the Death of Pope *Urban* the Eighth, the See of *Rome* being Vacant, care was immediately taken for the Election of a High Biſhop, to ſupply his place; ſo that the Cardinals having put an end to the Ninth days Solemnity, and celebrated his Interrment with much Pomp and Grandeur; the uſual Maſs was ſung before them at St. *Peter*'s Church, by Cardinal *Latini*, Dean of the Colledge, and an Eloquent Oration, made by *Jacomo Accareſſio*; after which, the Maſter of the Ceremonies taking up the Papal Croſs, marched on with the Gentlemen of the Chappel, ſinging the Hymn *Veni Creator Spiritus*, &c. And the Cardinals in their Degree and Order followed him to the number of fifty four, who were then at *Rome*,

Rome, and entring the Conclave went directly to Pope *Sixtus* the Fourth's Chappel, where the Cardinal Dean repeated Prayers, and after that each Cardinal took his proper place; all persons else being shut out of the Chappel, except the Secretary of the Colledge, and five Masters of the Ceremonies: Then were the Bulls for the Election of a New Pope, read and allowed by the Secretary, and the Masters of the Ceremonies; then the Cardinals took an Oath, to observe them, and retired into their Cells; and having finished their eating, they went to the Chappel, where the Prince *Savelli*, Perpetual Marshal of the Holy-Church, and others were appointed to keep the Guards on the Doors and Avenues, during the time of the Election; and to that purpose took their Oaths before the Cardinal-Dean.

The proceedings having been thus far, the Cardinals returned to their Cells, and gave Audience to the Lords Ambassadors, and Titular Personages of the Court, till about three hours within night; at which time, upon one of the Masters of the Ceremonies Ringing a Bell, they fell to Immuring and doing all that was necessary for the Closure of the Conclave; the Cardinal-

dinal Dean, and Cardinal-Chamberlain, having the Charge to ſee all places ſecure, which in Writing was certified by the Maſter of the Ceremonies; at which time all but the Cardinals, and ſuch as were allowed to attend them, withdrew: The Principal of their Attendants, being the Lord Veſtry-Keeper, and his Adjutant; Five Maſters of the Ceremonies; the Secretary with an Adjutant; the Confeſſor, two Phyſicians, a Chirurgeon, and an Apothecary with two Adjutants, two Workmen, *viz.* A Maſon, and a Carpenter, and ſixteen Labourers, and were Elected by Secret Votes incluſive; which were held in St. *Peter*'s Veſtry, every morning before they entered the Conclave; and over and above Orders given for the good Government of the City, during the Recluſeneſs of the Cardinals, prime Magiſtrates. And now the Guard being ſet at the four Gates, under the command of the Marſhal-Captain of the *Switzers*, and divers Prelates; the Conclave was walled up, and every little Craney, together with the great and leſſer Windows cloſed, leaving on the top only an overturn of four or five hands in breadth, covered with a Linnen Cloth, of which part was faſtened and part not; yet there were

were ſeven paſſages, by which proviſion was brought; and in this order came it in: Firſt came two of that Cardinals Palfrey-men, for whom the Diet was deſigned, with two purple coloured Maces, and on them that Cardinals Arms; next him the Silver Mace-bearer and other Gentlemen; after whom came the Sewer with a Napkin, followed by two Palfrey-men, carrying Cups, and a Silver Chafing-diſh, ſucceeded by two others, with Manchets, and they by two more, with Glaſs-Bottles of Wine and Water; and all theſe had a purple wooden-Mace borne before them; whilſt the Deputy Prelates had the charge to ſee what entered, the which were changed at every ſeveral Meal, aſſiſting at each paſſage, and narrowly ſearching every thing that was carried in: The diet being entered, an Apparitor in his purple Robe, with his Silver Mace, cloſed the paſſage; whereupon the aſſiſting Prelates took a view, whether they were well ſecured, and with a paper Sealed up the key hole of the door within, and the Maſter of the Ceremonies did the like without.

In the morning ſucceeding the ſhutting up, the Cardinal Deacon celebrated Maſs, and adminiſtred the Communion to the

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reſt of the Cardinals; making a brief Exhortation, for the Election of a new Biſhop; ſo that after may debates for the ſpace of thirty ſeven days (for ſo long they continued there nominating and Scrutinizing) on *Thurſday September*, 15. 1644 Cardinal *Pamphilio*, was agreed upon; he upon the Scrutiny, having fifteen Votes and upon the Acceſs thirty three: Afterwards the Chappel being open, the Veſtry Keeper, with the Maſters of the Ceremonies and Secretary, entered it, and burnt the Schedules: Then the firſt Cardinal Deacon, and firſt Prieſt-Cardinal, and in the Room of the Prince Cardinal *D' Medici* who was abſent, by reaſon of his Indiſpoſition; the ſecond Deacon-Cardinal made Humble Suit to the moſt eminent Cardinal *Pamphilio*, that he would accept of the Papacy, according to the Election, that had been made by the Sacred Colledge; which he accepted, and aſſumed the Name of *Innocent* the Tenth: Whereupon the two Deacon-Cardinals conducted him to the back ſide of the Altar of the Chappel; and there by the aſſiſtance of the Lord Veſtry Keeper, and Maſter of the Ceremonies; he was deveſted of his Cardinals Habit, and attired in the Papal Veſtments: Then they

they placed him in the Pontifical Chair before the Altar; when as the Cardinal-Deacon, kneeled and kiſſed his Feet, and his right Hand; who raiſed him up, and gave the *Oſculum pacis*, or Kiſs of peace on either Cheek, and this upon the like reverence, he obſerved to all the Cardinals in their Order: Then the two Principal Maſter of the Ceremonies took up the Croſs, whilſt Muſick of the Chappel Ecchoed, *Ecce Sacerdos Magnus*, &c. and ſo going out in Order, to the Lodging of Benediction, where ſo much of the Wall of that place being broken down, as would give them convenient paſſage with the Croſs; the Cardinal ſhewed it to the people, who ſtood with eager expectation, to know the event; ſignifying thereby there was an Election made, and with a loud voice, declaring as much in *Latin*, which in *Engliſh* was thus: *I pronounce you great joy, we have a moſt Eminent, and moſt Reverend High Biſhop, the Lord* John Baptiſt Pamphilio; *who has taken to himſelf the Name of* Innocent *the Tenth.* Upon this great Acclamations of joy enſued; every one haſtening to give notice to their Friends, and ſpread it through the City; which was more effectually done by the Ordnance, that

breath-

breathed the news in Flame, from the Caſtle of St. *Angelo*; as alſo by the Bells, Drums, Trumpets, and volleys of ſmall ſhot from the Guards; and all that day, and night, was ſpent in Rejoycing. Whilſt the new Pope & Cardinals refreſhed themſelves with a Collation; the Maſons unwalled and uncloſed the Conclave: when the repaſt being ended, the Cardinals again entered the Chappel to make their ſecond Acknowledgement; and the Pope being ſeated in his Chair, the Cardinal-Deacon began as before, and the reſt did the like in their Order; which ended divers Anthems were Sung to the Muſick of the Chappel, and the Pope with the Croſs before him, was carried to St. *Peter*'s Chappel in a pontifical Chair, and placed on the high Altar, where whilſt he ſat he was a third time Reverenced as before, whilſt *Te Deum, &c.* was Sung with Muſick; after which the Deacon-Cardinal read *in cornu Epiſtolæ* divers verſes and prayers, relating to the Pope, who deſcending from the Altar, where he had all that while ſat, turned himſelf to the people, and gave them his Benediction, and going out of the Chappel, after he had ſaluted the Cardinals, he entered a cloſe pontifical Chair, and was carried to his

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Lodging, with a ſplendid retinue; at night the Cannon was again diſcharged, and the Streets ſhined with Torches and Fires; and thus finiſhed the Ceremonies of Creation, when as great preparations were made for his Coronation, the Ceremony of which take as followeth.

The Elected Pope, a *Roman* by Birth, having ſung the ſolemn Maſs, and performed other Ceremonies, precedent to his Coronation, he paſſed on *Tueſday* the Fourth of *October*, 1644. about ſeven in the Morning, from his own Lodgings, to Pope *Sixtus Quartus*'s Chappel, ſupported on either ſide by the Maſter of the Chamber, and the Cup-bearer, habited in red Cloaks, with red Hoods lined with Taffeta, or Sarſenet of the ſame colour; and in the ſame Attire went all the other ſecret Chamberlains of Honour and Chaplains, precedent to whom, in long red Robes, went the Chamberlains, *extra muros*, though without Hoods, as alſo the Pope's Eſquires: Before the Pope, went the Emperors Embaſſador, General of the Holy Church, the Embaſſador of *Bologna*, and the Governor of *Rome*; on either hand were the great Officers of his Horſe, and Foot Guard; then followed the Cardinals in their Habits: And in this man-

Chamber, the Pope arriving at *Sixtus* his Chappel, enter'd with the Master of the Chamber, Cup-bearer, Ambassador, and Governor of *Rome*, going into a Retirement in the Vestry, where a long Table stood cover'd with a purple Cloath, interwoven with Gold, upon which, by the Wardrobe-keeper, was laid a large plaied Garment of Taffeta; which by the Assistance of the Master of the Ceremonies the Pope put on, and girded about him, and put a red Sattin Night cap on his Head; and so with his Attendance he passed into the Chappel, at whose approach, the Cardinals stood up and uncovered themselves, making their Reverence, whilst he returned them a kind Salutation: Such as attended the Cardinals, being the mean while on their Knees. Then the Pope leaning on the Altar, the two Deacon-Cardinals took from him his Cap, and put on a white Taffeta one, whilst the Cardinals circled him round, and by the prime Master of the Ceremonies, were bidden to put on their Hats. Then from the Apostolical Subdeacons, the Deacon-Cardinals received an *Amite*, an *Albe*, a Surplice, Girdle, Stole, a Red Rocket Imbroidered and otherwise adorned with Gold, and with

these

these they attired the Pope; after which the Chief Deacon putting on his Head a rich Mitre, the *Maestra* of the Ceremonies cryed *Extra*, at which word the Apostolical Subdeacon took up the Cross, usually carryed before the Pope; at the passing of which the Cardinals put off their Hats, before this Cross went the Pope's Squires, after whom followed the Courtiers Richly Habited, then the Chamberlains, *Extra muros*, with other Courtiers, and after them the Consistorial Advocates, the Popes Secret Chamberlains of Honour, the Referendary Prelates of the Chancery, the Bishops, Arch-Bishops and Patriarks, and seven of the Pope's Chaplains, each in his Hand carrying a rich Mitre; then came the Cross; the Deacons, Priests and Bishops Cardinals, having at parting from the Pope, who all this while leaned against the Altar, made a reverend Bow; these marched two and two, their Servants going before them; next after them passed on the three Conservators of *Rome*, and the Prior of the *Caporioni*, in Gowns of black Velvet; then the Ambassadors, Princes, *&c.* and next the Pope, placed in his Pontifical Chair, over which was a Cloth of state, supported by the two Deacon Cardinals,

dinals, and the Master of the Ceremonies the Chair being carried by his Palfrey men, who were attired in long Rose-coloured Garments, passing through a Guard of *Switzers*, who stood on either side with drawn Swords and Halberts, making way with their Launcespezzadoes through the numerous Crowd; and in this manner was he carried to St. *Peter*'s Church.

The Procession aforesaid arriving at the Church-porch, near to that Door called the Holy Door, was a Throne erected, under a Cloth of State, railed round to keep off the Crowd, and furnished with Seats for the Cardinals. Being on his Throne, the Chapter, and Clergy of St. *Peter*'s Church, were admitted to kiss his Feet, which being performed, he entred the Church at the great Door, and being come before the Host, he kneeled on a Carpet, and Pray'd; after which he went to St. *Gregory* the Great his Chappel, otherwise called the *Clementine*, and seated himself in a Rich Chair, under a Cloth of State, with the Ambassadors of *France*, and of the Emperour on the right Hand, and the Conservators of *Rome*, and Prior of the *Caporioni* on the left; all the Cardinals, and other Prelates rendring their Obedience; the Cardina

by kiſſing his Hand, and the Biſhops his Knee; and from thence he gave ſolemn Benediction to the People.

The Ceremony thus far advanced, the Cardinals, Biſhops, *&c.* put on their White Ornaments, whilſt the Pope read the Prayers, and Preparation for Maſs; the which when he had ended, and the Muſick reſounded, *Benedicamus Domino*, he waſhed his Hands, the Conſervators holding the Baſon the firſt time, and the General of the Church the ſecond, the Ambaſſador of *France* the third time, and the Emperor's Ambaſſador the fourth; and then he put on White-Garments, and a Rich Mitre bedeckt with Pearls, and pretious Stones: Then the Prince Cardinal of *Tuſcany*, ordered the manner of the proceeding, in Proceſſion; wherein, the Pope's Chaplains carried the Mytres in their Hands, and the Acolite bore a Cenſer, and an Incenſe Pan in his Hand before the Croſs; after the Proceſſion, paſſed the Dean of the *Ruota*, then the Maſter of the Chamber, Cupbearer, the Secret Chamberlains, the Protonotaries, and other Prelates, in Copes, and in the ſpace between this Chappel and that of the Apoſtles, the uſual Ceremony of the Blaze was performed three

times distinctly, by one of the Masters of the Ceremonies which is done by holding a bundle of Flax upon a Staff, and setting it on Fire, and whilst it blazes, these words are expressed by him; *viz. Pater Sancte sic transit Gloria Mundi:* Holy-Father, so passeth away the Glory of this World. Which is done to put him in mind of Humility and Mortality.

The Pope coming near to the Altar of the Apostles, kneeled down on a Cushion, and prayed, having his Mitre taken off; then rising up, he made his Confession for Mass: In the following Order, on his right hand stood Cardinal *Latini* the Dean, as the Assistant-Bishop on the left, Cardinal *Barbarino* Deacon of the Gospel, and assisting to them, behind were the Deacons Cardinals: In the mean while the Gentlemen of the Chappel, began to sing the *Introit* of the Mass; the Confession ended, the Pope having again his Mitre on his head, sate down in his Chair, wherein he was brought thither; whereupon the Cardinals *Latini, Rome*, and *Ceneva*, read each of them a prayer for the Pope, who coming out of his Chair, and his Mitre taken off; the Prince Cardinal of *Tuscany* assisted by the first Deacon, with the help of the second

cond Deacon, put upon him the Pall; saying, *Accipe Pallium Sanctum*, &c. Which done, the Cardinal of the Gospel stuck in the three Labels of the Pall, as many pins, each of them fastning a different Jewel, *viz.* on the Breast and either Shoulder; and so the Pope without a Mitre, went to the Altar and kissed it, as also the Book of the Holy Evangelists; and putting Incense into a Censer perfumed the Altar, and then gave it to the Deacon of the Gospel: After this the Prince-Cardinal put on the Mitre, and thrice perfumed him with incense; then that Cardinal and the two Deacon-Cardinals kissed his Breast and Left Cheek; when seating himself on his Throne all the Cardinals, and Prelates in their Vestures, together with the Penitentiaries of St. *Peter* in their Vestures, did him Reverence; & the Cardinals were admitted to kiss his Feet, Hands, and Mouth, but the Bishops only his Feet, and Knees; the Abbots, and Penitentiaries, his Feet only; when standing up, he read the *Introit*, and *Kyrie eleison*, and after that, the *Gloria in excelsis Deo*, with the Prayer of the Mass, *de Die Coronationis*, being sung, he sat him self again in his seat; then the Prince-Cardinal of *Tuscany*, assisted by the Sub-

Deacons-Apoſtolical, the Auditors of the *Ruota*, the Conſiſtorial Advocates, and other prime Officers, deſcended to Ranks to St. *Peter*'s Confeſſion place, where ſome Latin Expreſſions, and Reſponſes paſſing, the Latin Epiſtle was Read by the Apoſtolical Subdeacon, and the Greek Epiſtle, by the Greek Subdeacon; with ſome other Ceremonies, which for brevities ſake are omitted.

Maſs ended, and the Pope being in his Chair, the Cardinal-Arch-Biſhop of Saint *Peter*'s, and the chief Canons of the Church, preſented him with a Purſe of white Taffeta, with Gold Taſſels, Imbrodered and purled with Gold, and in it twenty *Giuliis*, or the coin of Pope *Julius*, as the reward of his ſinging Maſs, and he as freely beſtowed it on the Prince-Cardinal, who had read the Goſpel: This done, he was carried in the uſual proceſſional manner, to the Benediction-Hall, under a Canopy ſupported as before; where a Throne being placed upon a high Stage he ſat him down, and after the Verſe *Corona aurea ſuper caput ejus* was ſung, with other Verſicles and Anſwers; Cardinal *Lenti* ſaid a Latin prayer for him, and Cardinal *Barbetino* took off the Mitre, and the Prince-Cardinal of *Tuſcany*, chief

Deacon-

Deacon placed the Triple Crown on his Head, withthese words, *Accipe Tiaram, Tribus Coronis ornatum, & Scias te esse Patrem Principum, & Regum Rectorem orbis, in terra Vicarium Salvatoris nostri, Jesu Christi, cujas est Honor & Gloria, in secula seculorum, Amen.* This done the Pope read the Benediction; which began *Sancti Apostoli,* and when he came to the words *Benedictio Dei Patris omnipotentis,* he stood up three times and Blessed the people, and gave Plenary Indulgences; and once more repeating the Benediction, he went to his Lodging, after his Pontifical Ornaments were taken off in Pope *Sixtus*'s Chappel; where from Cardinal *Capone,* in the name of the Colledge of Cardinals, he received the usual wish of *Ad multos Annos*; then upon sign given, the Cannon of the Castle let fly, as did the Guards from St. *Peter*'s *Piazzo.* And so in sum, have you heard (Reader) of the Creation and Coronation of Pope *Innocent* the Tenth, nor have any since him, much varied in particulars, as to the Manner of Performance; from whence we shall proceed, to give an Account of his riding in State, to take possession of the Church of St. *John de Lateran,* and of the Ceremonies performed there.

CHAP. XIV.

An Account of Pope Innocent *the Tenth, his Riding in Proceſſion, to take poſſeſſion of the* Lateran *Church, and the Ceremonies uſed in* Rome *on that Occaſion.*

POPE *Innocent* the Tenth, being raiſed to the higheſt Eccleſiaſtical Dignity, to compleat the Ceremony on the twenty third of *November*, 1644. he went to take Poſſeſſion of his *Lateran* Church; ſetting forth from his Palace about ſeven in the Morning, with a very Splendid Train; the Order being thus.

After the Trumpets, and a Vant-Guard of Horſe, rode two and two; many of the Cardinal's Servants, each carrying his Lords Valiſe of Scarlet, imbroidred with Gold, and after them the Mace-bearers, with their Silver Maces, on Horſe-back, having the reſpective Cardinal's Arms, Engraven on each; then the Cardinal's Followers, with thoſe of the Ambaſſadors, and Princes, with the Nobility of *Rome*, Richly Habited, and well Mounted

ed; after them, came divers Lanſpezzados, who kept off the Crowd, and after them, four of the Pope's Squires in Red; alſo two Valiſe-bearers in Red Jackets, with Crimſon Valiſes embroidered with Gold; after them, clothed with Red Mandilions, the Palfreys whereon the Pope was wont to ride, were lead by the Grooms of the Stable; and theſe are the yearly Preſents of the King of *Spain*, for the Kingdom of *Naples*, by way of Tribute; and were adorned with Foot-Cloths, and Trappings, imboſt with Silver, and imbroidered with Silk, and Gold; and ſome of them led the Mules, with Trappings of Red Velvet: After theſe came the Pope's Litters, ſome Scarlet, and others Crimſon-Velvet, imbroidered, and fringed with Gold: Then rode a great many of the *Roman* Nobility, ſplendidly accoutred, waited on by Foot-Men in Rich Liveries, without obſerving any order of Precedency: Next theſe, came five of the Pope's Mace-Bearers, in Purple Gowns, bearing Silver Maces: After them, Fourteen Drummers, in Red Sattin Jackets, on Foot, trimmed with Gold, and Feathers in their Hats, beating a March, having on their Drums the Pope's Arms, as likewiſe thoſe of the People of

Rome: Then the Pope's Trumpets, with Crimſon-Banners, whereon his Arms were imbroidered in Silk, and Gold; after them, came the Chamberlains, *extra Muros*; and a conſiderable number of Secret-Chamberlains, followed by the Conſiſtorial Advocates, and the four Participants, carrying the Pope's four Crimſon Hats, upon Maces: After theſe, followed on Horſeback 40. *Roman* Magiſtrates, Habited in Black Senatorian-Velvet Gowns, reaching to their Feet, with Horſe-Coverings, and Bonnets of the ſame: Next them, came the Abbreviators *de Parco Maggiore*, Auditors *de Ruota*, and the Maſters of the Palace, who were followed by Fourteen *Roman* Marſhals, in White-Sattin, under-Garments Purple, Sattin-Jackets, and Caps of Velvet: After them, followed the Fourteen Caporioni, habited in Crimſon Velvet-Gowns, imbroidered with Gold, and Velvet-Caps, enriched with Jewels.

Theſe were ſucceeded by the Senators, and Conſervators of *Rome* in ſplendid Apparel, and they by the Lord Governour, and the Emperor's Ambaſſador. Then the chief Maſters of the Ceremonies, and Apoſtolical Subdeacon, bearing Croſſes between the two Red Vergers, ſo called, from the Crimſon Vergers they carry; then

then Fifty Noble Youths, in Garments of White-Sattin, with Gold imbroidery, who went near the Pope's Litter, bare-headed, which was likewiſe imbroidered with Gold, and wherein the Pope was; when immediately after him, came the Maſter of the Chamber, Cup-bearer, Phyſician, Secretary, *&c.* Whilſt on each ſide ſtood the Guard of *Switzers*, with Halberts: And laſtly, in order followed the Cardinal-Arch-Biſhops, Patriarks, Aſſiſtant-Biſhops, Protonotaries, Referendaries, and as the Rear, the Horſe Guards, in Red Caſſocks, and their Officers richly attired.

In this manner, the great Proceſſion came to the Church-porch of St. *John de Lateran*, where the Pope alights from his Litter, Cardinal *Colonna*, who was Arch-Biſhop of that Church, gave him the Croſs to kiſs, which he did kneeling on his Knees; after that, ſitting a while in the Porch, the Canons and Clergy kiſſed his Feet; then the Cardinal Arch-Prieſt made an Oration, and preſented him with a Silver-Baſon, and in it two Keys, one of Gold, and the other Silver, ſpread with Flowers, being the Keys of the Church, and *Lateran* Palace; after which, he went from the Porch to

the great Gate of the Church, where the Aſperſorio, or ſprinkling Bruſh, was put into his Hand by the Cardinal-Arch-Biſhop, with which, having ſprinkled himſelf, and others, he returned it again, and by that Cardinal, was three times cenſed; Then in his Chair, under a Canopy, he was carried to the Altar of St. *Peter*, and St. *Paul*, where all the Cardinals did Obeiſance to him; upon which he went to the High-Altar, and gave the Benediction, ſaying theſe Words, *viz. Sit Nomini Domini Benedictum*; and then again aſcending his Chair, he was carried into the great Hall of the *Lateran* Palace, where ſeating himſelf at the upper end, he gave each Cardinal a Medal of Gold, and another of Silver; and to thoſe that had Offices, for every Office a Medal of Gold; then ſtanding on his Feet, he took handfuls of Coin out of the Aſſiſtant's Lap, which was made of a mixed Mettal; but neither Silver nor Gold; and ſaying, *Gold and Silver I have none, but ſuch as I have, I give unto you*, he threw it amongſt the Spectators; then went he in Proceſſion to the Lodge of Benediction, where he gave a ſolemn Benediction, and cauſed the Prince Cardinal *d' Medici*, to publiſh a Plenary Indulgence in Latin, and the Cardinal

dinal *Antonio*, the like in *Italian*; then he gave a ſecond Benediction, and ſo returned to St. *Peter*'s, accompanied by the Train he brought. And thus much of Triumph, from whence we ſhall proceed, to a ſadder part, which is, the Concluſion of all Wordly Pomp and Glory, and ſo put an end to this Work; which is an Account of the Proceedings at *Rome*, upon the Sickneſs, Death, and Funeral-Solemnities of the Pope, or High-Biſhop.

CHAP.

CHAP. XV.

An Account of the Pope's Behaviour, on his Death-Bed, and of the Ceremonies of his Burial, and Solemn Obſequies, &c.

IF the Pope fall Sick, and the Phyſitians find he will Dye of that Sickneſs, they are not to hide it from him; but adviſe him to be mindful of his Immortal State; yet to give him ſome Encouragement, by promiſing not to be wanting in any thing, that may contribute to his Recovery. After which, they muſt acquaint his Confeſſor, what they think as to the nearneſs of his end, who thereupon haſtens to him, and makes him more ſenſible of his approaching Fate, by letting him know he is but Duſt, admoniſhing him to confeſs himſelf to him; ſoon after, all his Domeſtick Prelates come before him, and the chief of his Family; in whoſe Preſence, and in that of the Euchariſt, he makes uſually his open Confeſſion of his Faith, which he proteſteth he hath ever conſtantly held, and maintained, and therein by the Grace

grace of God, will Live and Dye. Then he asks forgiveneſs of them, if by Inadvertency, he has injured any of them, and beſtows ſome Spiritual Benediction, or Graces on them, yet requires them to pray for his Soul; then he requires the Veſtry-Keeper, that he may receive the *Viaticum*, and the other Sacraments, when the Prelates ſee it needful; and if he be in perfect Memory, and not in extraordinary pain; he ſends for the Cardinals, and again makes his Confeſsion of Faith before them, and asketh their pardon, if by mis-government he hath offended any of them; intreating them to pray for him, and recommends the Church to their care; and to be diligent and unanimous in the Election of one to ſucceed him; and ſometimes nominates whom he thinks fit for that charge: He likewiſe lets them know his Debts, and Credits, with all his Treaſure; and makes his Will, recommending to them his Family, and Retinue, and ſo diſmiſſes them with his Benediction, who finding the Pope paſt Recovery, with the Chamberlain, take an Inventory of all things in the Palace; as likewiſe, take an Account of what is in the Lord Veſtry-keeper's Charge; and to prevent

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Tumults, privately draw the Eccleſiaſtical Militia into the City, poſting them to the beſt Advantage, and provide for the Provinces within the Territories of the Church, by Letters and Meſſengers to the reſpective Governors: And when the Pope is about to depart, the Croſs is held to him by ſome of his Domeſtick Prelates, to put him in mind that Chriſt died for the Sins of Mankind; and the Veſtry-keeper gives him the Extream Unction, and commends his Soul to God, whilſt the Penitentiaries ſtand round him, reading the Penitential Pſalm, and other Prayers, as he is expiring.

Being dead, the Lord Chamberlain waſhes his Body with the Decoction of ſweet Herbs and Wine, ſtopping all the purging Vents with Aromatical Gums and Odors; after which, the Penitentiaries put on him his ordinary Cloathing, and over them the Veſtments he was wont to celebrate Maſs in; and ſo lay him upon a Bier, covered with Cloath of Gold, on which are the Popes & the Churches Arms; under his Head they put a Pillow of the the ſame, and two under his Feet, and on them two Pontifical Hats; and thus if he dies in the Night is it watched till the Morning by the Penitentiaries, ſing-

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ing about it; and then by them carried to the great Chappel, the Sub-Deacons carrying the Croſs before it, and the Gentlemen of the Chappel ſing *Subvenite, &c.* Whilſt his Eſquires bear many lighted Torches, as his Family following; and being in the Chappel, the Penitentiaries ſing *Veſpers* and *Vigils*, until the approach of the other Religious Orders: After ſome time the Colledge of the Clergy, and Convents of Friers come, and ſinging *Vigils*, ſprinkle the Corps with Holy Water, and cenſe it: Then with many Torches before him is he carried to St. *Peter*'s Church, and there placed in the midſt of it: He remains two days, that the People may ſee him and kiſs his Hand: Then is he carried again to the Chappel in the Night time, and buried, whilſt great preparations are made to ſolemnize his Funeral. In the Church a Hearſe hung round with his Arms is erected, Illuminated with Wax-Tapers. Then the Meſſengers of the *Roman* Court give notice of the Day of Obſequies to all the Cardinals, Prelates, Ambaſſadors, Officers, *&c.* and the Morrow following, the Cardinals repair thither in their Mourning, and take their places on Seats prepared for that purpoſe, near the high Altar, and ſo the

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reſt as they are in Office and Dignity, as well Prelates as inferiour Servants, all in Mourning, the latter placing themſelves about the Herſe: Then the Celebration of the Obſequies is entered upon, after the Funeral manner of the *Roman* Church. On the firſt Day two hundred Maſſes are ſaid, and Alms bountifully diſtributed to Men and Women of ſeveral Religious Orders; and a Sermon in commendation of him is made; and ſo continue to officiate till the ninth day, on which an equal number of Maſſes with the firſt day are ſaid; and an exhortatory Sermon, to encourage them to the Election of a new Biſhop, preached; and ſo ends that Ceremony.

As ſoon as the Pope is dead, the Cardinals ſend their Diſpatches, by the Conſent of their Colledge, to the ſeveral Princes, Prelates, and ſuch as are dependant on the *Roman* See, to ſignifie it; uſeing the Apoſtolical Stile, in calling the Princes, Sons, and the Prelates, Brethren. Alſo the Vice Chancellor, upon the Death of the Pope, takes away the Bulls, wherewith the Apoſtolical Letters were Sealed, from the Keepers, and raſes out the Pope's Name, rendring it unfit for Sealing; and re-delivers the other part in a

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Linnen Bag, taking great Care, that no Letters pass in the Pope's Name after his Decease.

And thus much, Reader, have we thought fit to set down, the which, tho be so unhappy, as not to prove beneficial to the Curious, in letting them know, what before they might be ignorant of; yet, at least, it cannot prejudice or offend the impartial and unbiassed of the Age.

FINIS.

There is lately Printed for Hen. Rodes, *next door to the* Swan-Tavern, *near* Bride-Lane *in* Fleet-Street; *the following Books.*

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The Strange and Prodigious Religions, Cuſtoms, and Manners, of divers Nations. Containing; *Firſt*, the Ridiculous Rites, and Ceremonies of the Heathens, in the Worſhip of their ſeveral Deities. *Secondly*, the various changes of the *Jewiſh* Religion, and the State it is now in: With a full Relation of the Apparitions, that foretold the fall of *Jeruſalem*; as alſo of the dreadful Famine, wherein a Woman roaſted, and eat her own Child; with the Circumſtances of the Final Deſtruction of that Famous City, under *Titus*. *Thirdly*, The Riſe and Growth of *Mahometaniſm*, giving an Account

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